

BIBLICAL RECORDER

Journal of the Baptist State Convention of North Carolina

The Old Order Changeth

By R. C. Lawrence



An Attack Upon the Churches

By Samuel McCrea Cavert



A Southern Baptist Radio Hour

By S. F. Lowe



Ideals in a Christian College

By Clarence D. Graves



On First Looking Into the New Testament

An Editorial

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*Journal of the Baptist State Convention of North Carolina
Founded 1833, by Thomas Meredith*

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Published weekly at 121 West Hargett Street, Raleigh, North Carolina, by Biblical Recorder, Incorporated, as authorized by the Baptist State Convention in annual session at Winston-Salem, November 21-23, 1939.

Entered as second-class matter at the post office at Raleigh, North Carolina.

Two dollars a year. Payable in advance.

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Announcing



July 6-Aug. 17: Camp Ridgecrest for Boys, Ridgecrest.
Aug. 6-7: Carolina Association, Dana, four miles east of Hendersonville.
Aug. 7-8: Transylvania Association, Cathey's Creek, four miles west of Brevard.
Aug. 8-9: French Broad Association, Beech Glen, twenty miles north of Asheville on Asheville - Burnsville highway.
Aug. 8-9: Macon Association, Ellijay, ten miles east of Franklin.
Aug. 11-16: Foreign Mission Board Conference, Ridgecrest.
Aug. 13-14: Buncombe Association, Swannanoa.
Aug. 15-16: New Found Association, Caney Fork, six miles out of Marshall on Little Pine Road.
Aug. 15-16: Tuckasegee Association, Moses' Creek, fifteen miles southeast of Sylva.
Aug. 18-23: Bible and Christian Life Conference, Ridgecrest.
Aug. 18-23: Baptist Brotherhood Conference, Ridgecrest.
Aug. 18-23: Editorial Conference, Ridgecrest.
Aug. 20-21: Western North Carolina Association, Hayesville.
Aug. 21: Haywood Association, Crabtree, five miles from Lake Junaluska on highway 209.
Aug. 22: Haywood Association, Fine's Creek, fifteen miles from Lake Junaluska on highway 209.
Aug. 22-23: Avery Association, Newland.
Aug. 22-23: Tennessee River Association, Cold Springs, five miles west of Bryson City.
Aug. 25-Sept. 1: Preaching Week, Ridgecrest.
Aug. 25-Sept. 1: Relief and Annuity Board Conference, Ridgecrest.
Aug. 25-Sept. 1: Christian Education Conference, Ridgecrest.
Aug. 27-29: Three Forks Association, Three Forks, two miles east of Boone.
Aug. 29-30: Mitchell Association, White Oak, three miles from Bakersville.
Aug. 30-31: Yancey Association, Indian Creek, two miles south of Burnsville.
Aug. 30-Sept. 1: Ashe Association, Phoenix, eight miles from Jefferson on Warrensville-Lansing Road.
Sept. 3-4: Liberty Association, Center Hill, seven miles south of Lexington, near Junior Order Orphanage.
Sept. 6-8: Alleghany Association, Laurel Springs, fourteen miles southwest of Sparta.
Sept. 10-11: Mecklenburg Association, Charlotte, Allen Street Church.
Sept. 11-12: Cabarrus Association, Mount Pleasant, between Concord and Albemarle.

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Journal of the Baptist State Convention of North Carolina

VOLUME 106

JULY 24, 1940

NUMBER 30

FIFTY young men and young women are now engaged in special summer Sunday school and Training Union work in North Carolina. This is a part of the excellent service that is being rendered by the State Convention's Department of Christian Education in the Churches, of which W. Perry Crouch is secretary. Half of these young people are working with L. L. Morgan in Sunday school work and half with Nathan C. Brooks in Training Union activities. Before undertaking their tasks these young people met in Raleigh recently for a period of fellowship and instruction. The editor will not soon forget seeing them at the closing session of the conference. While youth in other lands were mobilizing for war or were scurrying into air-raid cellars, here in America, in the quiet of a Meredith College parlor, fifty young men and young women were getting ready to go out on the following day into the towns, villages, and rural sections of North Carolina to assist in the work of the churches. They were going out to enrich and uplift communities, not to impoverish or to tear them down; to save life, not to destroy it. Well, one could not help wondering what a different world this would be today had enough young men and women been going out through the years to do just what these were going out to do. Surely our people will welcome and encourage these workers now.

●

CHAMPIONS of democracy in the United States today fall into two pretty well defined classes. First, there are many who would defend democracy by taking it temporarily out of use; by putting it in moth balls, so to speak, and storing it away for safekeeping. Or, to change the figure, they would defend it in somewhat the same way that a small boy would defend a one-day-old chick, by holding it tight and finally squeezing the life out of it. Yes,

there are many in America today who think we ought to defend democracy in some such fashion as that. They would put it in a closet of time-honored memories, as something to be preserved against wear and tear and exposure to the sunlight. Or they would defend it by stifling it, by actually squeezing the life out of it. These are they who would take away our civil liberties—freedom of speech, freedom of the press, freedom of worship, freedom of assembly—and so crush democracy in trying to save it. For when the civil liberties which constitute the elemental principles of democracy are gone, then there is nothing left to defend except something dead. Its life is gone. On the other hand, there is a second class of defenders. These are they who would defend democracy by bringing it out into the sunshine and rain of everyday life and actually using it. They would put it to any reasonable test—and would be willing to change it wherever deficiencies in its operation were discovered. The framers of our Constitution belonged to this group. That is why they wrote the principle of change and progress into the letter of the Constitution itself. That is why the first ten amendments were added almost before the ink had dried on the completed document. Democracy is not democracy until it works and unless it works. How it works depends on the conditions under which it must operate and upon the character of the citizenry that give it power and direction. No generation and no political party ever had a monopoly on democracy, and no generation and no political party ever will. The people make democracy or unmake it. As President Frank Graham, of the University of North Carolina, has well said, "Democracy crushed anywhere is a damage to democracy everywhere. Democracy broadened and enriched anywhere is a lift to democracy everywhere." Let us, therefore, be defenders of democracy, every man and woman of us. But let us take care to what kind of defenders we are.

On First Looking Into The New Testament

IN HIS early twenties the poet Keats read Chapman's *Translation of Homer*, an event which he recorded in one of the finest sonnets in the English language, "On First Looking into Chapman's Homer." Wrote the young poet:

Much have I travell'd in the realms of gold,
And many goodly states and kingdoms seen:
Round many western islands have I been
Which bards in fealty to Apollo hold.
Oft of one wide expanse had I been told
That deep-browed Homer ruled as his demesne:
Yet did I never breathe its pure serene
Till I heard Chapman speak out loud and bold:
Then felt I like some watcher of the skies
When a new planet swims into his ken;
Or like stout Cortez when with eagle eyes
He star'd at the Pacific—and all his men
Look'd at each other with a wild surmise—
Silent, upon a peak in Darien.

That is to say, reading Chapman's *Homer* was not just the reading of another book. Chapman had made Homer live before Keats's eyes, had taken the young poet on a great adventure, had opened as it were a new universe before him. And so Keats was led to write:

Then felt I like some watcher of the skies
When a new planet swims into his ken.

One wonders what would be the effect could we who live in the twentieth century look into the New Testament for the first time and really understand what it means. For, all too frequently we approach the New Testament looking for something that we are sure is there rather than hoping as we go that something will discover us. We go with our theories, our interpretations, our creeds, our theologies which oftentimes we proceed to read into the New Testament whether they are there or not. How much better would it be to go with our minds freed from all these things, freed even from the familiar language in which our New Testament has been translated, so that we might look into it for the first time just as it came fresh from the life experiences of those who gave it to us! It would be to us a great discovery and we, too, should feel

... like some watcher of the skies
When a new planet swims into his ken.

I

First, we should see a Personality—Jesus of Nazareth—whose likeness we had never seen before. Shepherds, merchantmen, tax-collectors, fishermen, rulers, landowners, peasants, soldiers, sailors, priests—characters of all ranks and classes move across the

stage in this mighty drama, but Jesus of Nazareth occupies the central place. He is the center of our attention; he stands in a class by himself. Those who heard him speak came away declaring, "Never man so spake," and one who saw him die was led to say, "Truly this was the Son of God."

We should not go far into the story until we should hear one saying unto the multitudes who came to the region of the Jordan to hear him preach: "I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire." A little later we should hear Jesus himself say, as he began to preach: "Repent ye; for the kingdom of heaven is at hand." A new order was about to break in upon human life, and Jesus was calling on men to get ready for it. And so he began his ministry with a message and a manner that men could not well forget. More than once, no doubt, they were "astonished at his teaching: for he taught them as one having authority, and not as their scribes."

We should see Jesus also as a friend of the poor and the outcast. We should find that he ate with publicans and sinners, touched the leper, spoke kindly to the oppressed and fallen, brought light and healing to blinded and despairing spirits. No human being was beneath his loving interest, no human need too small or too great for his beneficent care. The poor, the outcast, the lame, the blind, the sick, the sinful came to him and he turned them not away. Never before had the common people had such a champion of their cause. No wonder it is said of them that they "heard him gladly."

More than that, we should see Jesus as one who had set himself against the barren religious concepts and the futile religious practices of his day. Early in his ministry he did that; in a very meaningful sense he took up his cross and carried it until at last he was led outside the city gate to die upon it. He had come to give men light and love and life—even if it meant that they would crucify him for it.

Never, never was there a man like this Man.

II

As we followed the life of Jesus as it unfolds in the Four Gospels we should find a collection of teachings unequalled in the literature of the world. Take, for example, the Sermon on the Mount. Where except in the New Testament could we find its equal? Its theme and central interest is righteousness—not the formal, punctilious kind of the scribes and Pharisees, but a vital, life-changing righteousness that is worthy of the name. "For I say unto you," said Jesus, "that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." With this intro-

duction of his theme, Jesus then gives several illustrations of this kind of righteousness, each introduced by "Ye have heard . . . but I say unto you"—murder, adultery, oaths, retaliation, hatred of enemies. We are sure of one thing: no one who heard him could fail to understand what he meant.

Where except in the New Testament could we find Jesus' injunction, "Whatsoever ye would that men should do unto you, even so do ye also unto them"? Where else could we find, "Love your enemies, and pray for them that persecute you"? Where else, "Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant"? The officers whom the chief priests and the Pharisees once sent to arrest Jesus were right: "Never man so spake."

III

Going further into our first reading of the New Testament we should soon encounter the story of the world's supreme tragedy. Here was one who had come to preach good tidings to the poor, to proclaim release to the captives and recovering of sight to the blind, to set at liberty the bruised, and to proclaim the acceptable year of the Lord. But the nation preferred to be left alone, to remain undisturbed, to go on in its soft and easy ways. Jesus would have given new life to outworn religious forms, new directions to old moral and religious principles, but the religious authorities of his day would have none of it. So sharply did Jesus cut across their outmoded ways of thinking and their barren religious system that they early determined to put him to death.

The tragedy of the entire course of events is expressed in two significant statements of Jesus. One was uttered as he approached the city of Jerusalem as the end was drawing nigh. Looking toward the city he said: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." The other was spoken on the cross: "Father, forgive them; for they know not what they do." This was tragedy, indeed.

IV

But more than the personality of Jesus of Nazareth, more than a great collection of teachings, more than the world's supreme tragedy we should see on first looking into the New Testament. From the beginning of the story to the end we should be conscious of a full and complete revelation of God. As we heard Jesus teach his disciples to pray, "Our Father," we should realize that God is, indeed, our Father. As we watched him touch the leper we should see in that touch more of God than ever we had seen before. And as we heard him tell the story

of the prodigal son—how the father ran and fell on the son's neck and kissed him—we should find ourselves exclaiming, "God is like that! God is like that!"

Hour after hour the story of the love of a Father God would hold us and would not let us go. We should find, not a God who needed to be reconciled to us, as some of our traditional theologies have made it appear, but rather a God who, as Paul put it, "was in Christ reconciling the world unto himself." In a word, we should discover that Jesus did not come to change the attitude of God toward us, but to change our attitude toward God. He came to demonstrate the attitude of God toward us before the worlds were.

Before we finished the story we should find ourselves saying over and over again the opening words of the epistle to the Hebrews: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son."

V

Finally, we should see a way of life that our world sorely needs at this hour.

It is the way of self-sacrifice and service. The world today, as in the world into which Jesus came, lays stress on position, prestige, power. Jesus, however, put emphasis on self-sacrifice and service. The great, he insisted, are they who serve, not those who are served. The way to find one's life is to lose it—all the self-seeking of the world to the contrary. Our world needs that way of life in our day of mechanized power. Indeed, so much power has been placed into man's hands that unless he uses it to serve his fellow men he will use it to destroy both them and himself. We are seeing that principle at work today.

Jesus' way is the way of co-operative good will. The world's way, of course, now as then, is the way of retaliation and hate and ill will. That is why we have wars and rumors of wars. The world has yet to try Jesus' way.

There is, of course, much more that we should find on first looking into the New Testament could we approach it without our accumulated ideas and opinions and beliefs about it. But we should see these that we have mentioned and they should open before us large new areas of religious thought and life.

Our World

By George W. Paschal

I

THE HATCH BILL of 1939 forbade the political activity of all employees of the national government who do not hold policy-forming posi-

tions. The amended bill, as recently passed by the House of Representatives by a vote of 243 to 122, after lying in committee for several months, brings under its provisions all employees of state governments who are paid in whole or in part by federal funds. It also forbids any political party to spend more than \$3,000,000 in a presidential campaign, and makes \$5,000 the maximum amount of any campaign contribution. This law is clearly a step towards freedom from political domination by politicians who control public employees. Not many years ago our federal district courts were hearing charges against party chairmen who were accused of levying monthly contributions on postmasters, but no one was punished for it. Now such contributions are definitely forbidden by the Hatch Bill, and at the same time all other federal employees are protected in the same way, as are state employees who draw federal pay, the number of whom serving in state highway, agricultural, educational, and social-secretary departments, is estimated at 300,000. The new Hatch Bill, as finally passed, has the approval of both President Roosevelt and Wendell Willkie, Republican nominee for President, and it is hard to see why any should object to it. The fact is, however, that of the North Carolina delegation in Congress only the vote of Senator Reynolds was recorded in favor of the bill on its final passage. Possibly the attitude of opposition or indifference to the bill is that of many in places of public trust in North Carolina, but it is very probable that three-fourths of our people would like a Hatch Bill for our state employees. They are tired of seeing elections controlled by enforced contributions and services of those who, says the *News and Observer*, "have little justification for their presence on the public pay roll except their effectiveness, or supposed effectiveness, in influencing elections." Let the next Legislature give us a Hatch Bill for those whose salaries are paid by the taxpayers of North Carolina of all political parties.

II

In planning the preparedness program President Roosevelt at first advised that a limit be put on the profits that manufacturers of ships and airplanes, guns and other war materials might realize; all above a reasonable profit on the capital invested would come back to the government in the form of surplus profit taxes. But the industries and those who had capital to invest in prospective industries to make these war materials refused, and Mr. Roosevelt is advising now that provisions for limitations on profits of these industries be omitted from the new tax bill. On the other hand, much has been heard about compulsory military training for all between eighteen and sixty-five years; that is, manpower is to be conscripted for war purposes if the wishes of these advisers is car-

ried out, but industries of a certain kind may take advantage of the emergency on the nation to profiteer on its necessities. We may be certain that such a program as that will not long be tolerated in the present United States. It seems that we need to have the total co-operation and united effort of all our people and all our industries if we are to be a great and strong nation; if there is to be a conscription of young men and their all, there must be also a conscription of industrialists and their all.

They Rub You the Wrong Way

DEAR EDITOR: Were you ever introduced to a person whom you devoutly disliked on the spot? Perhaps when you shook his hand it was not clammy like Uriah Heep's, but nevertheless you shrank back with a Heepish aversion, you knew not why, from him? Or did you ever, when listening the first time to a speaker, discover yourself in the process of generating a sort of hostile front against both speaker and the things spoken? Somehow, though on your life you couldn't account for it, the sparks of his personality fly outward and clash with yours and here is the result: "No, I've got nothing against that man; I just don't like him. He rubs me the wrong way." (Or would you say, "He gets in my hair"?)

If you, as I myself, must confess to such experiences, you will doubtless agree that there is something adequate and deep in these quaint lines written by Tom Brown while still a student in Christ Church, Oxford:

I do not love thee, Doctor Fell,
The reason why I cannot tell;
But this alone I know full well,
I do not love thee, Doctor Fell.

(Doctor Fell, incidentally, was dean of Christ Church and later a bishop.)

Just as there are some people we look on and love, effortlessly and spontaneously, though their beliefs and dispositions be widely divergent from our own, so there are others with whom at the outset we find ourselves animated in disagreeableness and angry without a cause. Just as there is love at first sight, so is there malice. Of these latter people we feel that trailing clouds of gloom and darkness do they come to set up undefined emotional conflicts of resentment and opposition in us. Now I have often heard it said that the greatest obstacle to hurdle in the Christian race is loving your enemies and blessing them that persecute you. I suppose this is so. But either because I've received such a minimum of enmity and persecution, or because this other experience has been so real to me, I am moved to place the overcoming

of this spontaneous and almost uncontrollable disaffection on a parity with the love of enemies. I don't remember that Bunyan let Christian encounter so formidable an opponent on his way to the Celestial City, but well might he have done so! There's something tangible about an enemy or a persecutor. You can in a manner put your finger on the situation. At least you can see through a glass darkly. But to have an amorphous contempt for, an unaccountable ill will, an involuntary resentment toward a fellow man who has neither harmed nor intends to harm you, well, here's the great lump that is to be leavened.

I, too, have known the wistfulness of the man who wrote:

I wish I loved the Human Race;
I wish I loved its silly face;

I wish I liked the way it walks;
I wish I liked the way it talks;
And when I'm introduced to one
I wish I thought, "What jolly fun!"

Yet through this wistfulness something keeps telling me that it's all possible. What do you think? Could there be deep down and hidden from recognition a mote-and-beam factor that makes us so react? Is it something unlovely which we refuse to see in ourselves but readily behold, or even "project," in others? And can a man really be Christian, even though he bestows all his goods to feed the poor and gives his body to be burned, until he receives *this* "charity" for all men?

Ever yours inquisitively,

FESTUS ERASMUS

An Attack Upon the Churches

By Samuel McCrea Cavert

[EDITOR'S NOTE.—Editorial comment on the circular described in this article was made in our issue of July 10. Dr. Cavert's article is a timely warning to American Christians. The last paragraph alone justifies the appearance of the article in these columns.]

A DEFAMATORY circular, entitled "The Federal Council of the Churches of Christ in America Speaks," has recently been issued by an organization calling itself "American Women Against Communism, Inc." The names of the authors are not disclosed.

The material in the circular is so erroneous in points of fact and so misleading in the impressions created that it is not surprising that the authors prefer to remain anonymous. Its untrustworthy character becomes clear when certain facts are borne in mind:

1. Many of its allegations have previously been circulated by such anti-Semitic or pro-fascist propagandists as Gerald B. Winrod, William Dudley Pelley, Robert E. Edmundson, and E. N. Sanctuary. The report (January 3, 1940) of the Committee on Un-American Activities, headed by Congressman Dies, describes these four sources of information as, respectively, a "Nazi protagonist," a "self-styled Hitler," a "disseminator of Fascist literature," and a participant in an effort to "create a united Fascist movement." As specific illustrations of the extent to which the present circular repeats the "charges" of these men the following examples may be cited: (a) the unfair aspersions on the booklet "Young People's Relationships" appeared in Winrod's paper, *The Defender*, in October, 1938; (b) the false claim that the Council supported the "Communist forces"

in Spain was also printed in Winrod's paper; (c) the untrue allegation that the Council favors racial intermarriage was published in Edmundson's sheet on March 6, 1936, and also in Sanctuary's "Tainted Contacts" (page 69); (d) the attempt to prove connections with dangerous organizations was put forward by Pelley's Silver Shirt publication, *Liberation*, as long ago as December 16, 1933.

2. The circular is replete with misstatements of fact, giving abundant evidence of its anonymous authors' lack of knowledge of the council. A few of the many examples of such misstatements are:

(a) A conference which discussed racial intermarriage is described as a "Council Departmental Conference." The conference in question, however, was not held by the council but by a wholly independent organization—The Fellowship for a Christian Social Order.

(b) The list of persons described as "officers, leaders and members" of the Federal Council includes many (Prof. Harry F. Ward, for example) who are neither "officers" nor "members" nor "leaders" in its work.

(c) Many of the persons who are called "termites"—on the alleged ground that questionable organizations have used their names as "officers, members or sponsors"—are neither officers nor members nor sponsors of the organizations in question. The general secretary of the council, for example, is said to be thus identified with the War Resisters League and the North American Committee to Aid Spanish Democracy, but he is not connected with either organization.

Dr. John W. Langdale is listed as one of the "offi-

cers, members or sponsors" of the socialist party, although he does not have even the remotest connection therewith.

3. Even when the circular states facts correctly, it often creates erroneous impressions. It quotes, for example, from a clergyman who criticized the Federal Council in testimony before the Dies committee. But it fails to point out that this was merely the opinion of an individual belonging to a group, Lutheran Synod of Missouri, which refuses to co-operate with other Christian churches (even with other Lutheran bodies!) and who, therefore, has no basis of first-hand knowledge about the council. More serious, the circular omits to state that the report of the Dies committee ignored his testimony and made no reference whatever to the council. Again the circular, through innuendo and caricature, misrepresents other organizations and movements than the Federal Council. The Emergency Peace Campaign of 1936, for example, which had Hon. Charles P. Taft as its chairman, is made to appear as communist-controlled.

4. The circular unjustifiably assumes that soundly conservative and democratic proposals, widely held by men of unquestioned patriotism, are communistic. An egregious illustration is the attack which the circular makes on the "National Study Conference on the Churches and the International Situation," held in Philadelphia last February, for advocating some form of federal union among the nations of the world. This is a proposal which has been expounded by such distinguished statesmen and students as Lord Lothian, British ambassador to the United States, Clarence K. Streit, author of *Union Now*, and John Foster Dulles, representative of the Government of the United States at important international gatherings. The plain truth is that the proposal is simply an extension of the American principle of federalism—the principle on which our thirteen colonies created the American democracy. Yet it is here treated as proof that the Federal Council of the Churches is dangerous! The best that one can say for such a circular is that it is an exhibit of amazing ignorance.

5. The circular would lead the reader to believe that it is reprehensible for the Federal Council to defend freedom of conscience for the individual Christian who cannot conscientiously bear arms in war. But this is a position which has been taken by all the great Christian bodies of our country—Methodist, Baptist, Presbyterian, Reformed, Episcopal, Lutheran, Congregational, Disciples of Christ, and many others. Moreover, it is a principle which the British Government has recognized even in the midst of the present war.

6. The circular, by implication, apparently condemns churchmen for not supporting the Spanish fascist Franco. It criticizes Dr. Edgar DeWitt Jones, for example, for signing a booklet entitled "Spain,"

alleging that Dr. Jones "sought to justify killing, by Communist-led firing squads, of priests and nuns in Spain." The booklet does nothing of the sort. It is a careful historical survey, the chief conclusions of which are that the Loyalist Government, at the time of the Franco revolution, was a democratic and constitutional government elected by the people of Spain, and that members of the Spanish hierarchy supported General Franco in extremely reactionary policies. Does the circular of "American Women Against Communism, Inc." mean to suggest that American Christians should also have joined Hitler and Mussolini in their support of the fascist Franco?

7. The circular misrepresents, as well as insults, many honored churchmen by calling them "termites in the temple gates" and by trying to make it appear, on the basis of far-fetched or non-existent relations, that they are "communistic." The list of "termites" includes some of the most honored and trusted Christian leaders of America, known throughout the nation for their devoted spiritual leadership—like Dr. Albert W. Beaven, president of the Colgate-Rochester Divinity School and former president of the Northern Baptist Convention; Dr. Edgar DeWitt Jones, popular interpreter of Abraham Lincoln; Bishop Ivan Lee Holt, this summer one of the leading speakers at a Harvard University institute; Dr. George A. Buttrick, recently honored by both Princeton and Yale Universities; Rt. Rev. Charles K. Gilbert, of the Protestant Episcopal Diocese of New York; Dean Lynn Harold Hough, of Drew Theological Seminary; Dr. Charles Clayton Morrison, editor of *The Christian Century*; Dr. Ralph W. Sockman, eminent radio preacher; Dean Luther A. Weigle, of the Yale Divinity School; and Miss Mary E. Woolley, appointed by President Hoover to represent the United States at the Geneva Conference on the Limitation of Armaments. Such Christians as these are too well known to need any defense against an anonymous attack. A circular that tries to discredit them succeeds only in discrediting itself.

The Federal Council of the Churches of Christ in America, as is well known, is an official federation of twenty-two national churches. All of the members of the council and of its executive committee are named by these constituent denominations. All the policies of the council are under the control of these official representatives of the churches. These representatives direct all the programs and activities of the Council.

The worst thing about this circular, however, is not its ignorant attack on the Federal Council but its grave—even if unintentional—harm to America. By pinning a false communistic label on patriotic Christian leaders who are laboring to strengthen the spiritual foundations of America the circular would (if it were taken seriously) weaken the forces of religion on which our American democracy rests.

Ideals in a Christian College

By Clarence D. Graves

THE REIGNING IDEALS in a college for any present period largely measure its worth to Christian parents as a place of training for their sons. High ideals make desirable a Christian college. Low ideals make undesirable any college as a place of training for youth.

Influential individual students may inaugurate customs in a given college that will stamp ideals upon a student body for indefinite student generations.

The executive head of a college, particularly a small college, is, or should be, the most dominant character on the campus. The ideals of the president and the faculty, to a very high degree, fix the ideals of the students in any college at any time.

The ideals of the board of trustees in any college will be reflected in their choice of a president and faculty for their college. Set high the ideals of a board of trustees and high ideals in the faculty and among the students will follow. It is the duty of a controlling Baptist convention to place upon the board of trustees of its leading college the noblest Baptist souls within its borders. Some of these can generally be found among the pastors of the more influential Baptist churches of any state—particularly the cultured city churches of large membership. Within the board of trustees of Wake Forest College men of the noblest ideals, like Robert E. Royall, of Wake Forest, have for many years held high the standards of life for the faculty and students of that institution.

COLLEGE MEN IN THE CHURCHES

To discover the relative contributions, measured in terms of college-trained church officers, that were being made by the North Carolina college for men to the Baptist churches of the state, a partial survey was made several years ago. This survey revealed the fact that nine times as many men were sent back from Wake Forest College to the Baptist churches of North Carolina to be later chosen by them as church officers as were thus furnished by both the North Carolina state colleges for men combined, although the Baptist student body of the two state colleges had been larger than the Baptist student body at Wake Forest for many previous years.

A like contrast does not obtain in all other Southern states. What have been the unique factors at Wake Forest?

WAKE FOREST CHURCH

The historic place of the Wake Forest Church in the life of the college and the community has been

unique. The president of the college was in early years also the pastor of the community church; and the community church worshiped in the college property. Later a pastor, other than the college president, was called for the community church, the church still worshiped in the college chapel. Still later the community and the Baptists of North Carolina erected the present beautiful church building on the college campus. The college continued to pay part of the pastor's salary, furnished light and heat for the church and their lecture rooms for desired church purposes. This historic relationship has been unique.

CHAPEL SERVICES

There has been another important factor. All students were required to attend daily religious chapel services. These services at Wake Forest were of a distinct type. It was my privilege to listen to the chapel talks of President W. L. Poteat from 1916 to 1921. These were finished addresses ready for the printer, as delivered by him in the big chapel. His high standard of chapel addresses compelled all others, when called upon for like service, to try to measure up. His simple, earnest Christian messages could not help going home to the hearts of the student body. Daily chapel worship of that type was of the highest importance in moulding character and fixing ideals.

About a year ago I attended chapel worship at Wake Forest College. I was disappointed beyond measure. The address of the head of the Bible department of the college was excellent—thoroughly worthy. But the students were not there. The big chapel had been burned. A lecture room with a capacity of one hundred and fifty was the best that the college equipment afforded. This loss of a suitable place for college chapel services is yet depriving the Baptist churches of North Carolina of our unique contribution which Wake Forest College has long rendered to them.

But the big chapel is to be restored—restored with greatly enlarged facilities for service. The present president and faculty are eminently qualified to bring back this lost chapel worship with its unique contribution to North Carolina Baptist church life. The state has a right to rejoice in the prospect. Now that the Baptist State Convention has undertaken this great work, every Baptist in North Carolina will have an opportunity to have a part in it. May each Baptist arise to this opportunity.

"We ought to build this chapel *now*. We are well able to do it. Let us, therefore, arise and build."

A Southern Baptist Radio Hour

By S. F. Lowe

A VAST majority of Southern Baptists feel an imperative need for a Baptist broadcast with as wide coverage as possible. Increasing pressure for such broadcast has been placed on the radio committee of the Southern Convention. The financial problem has held the committee in check.

By invitation, above thirty-five very thoughtful leaders from fifteen of the eighteen states of the convention met the radio committee at a luncheon on Thursday of the Baltimore convention. Others were invited and could not be present. The radio committee asked these honored brethren two questions. First, shall the radio committee recommend to this convention that effort be made to effect a Baptist broadcast with Southwide coverage in the next convention year? The reply was a hearty and unanimous, "Yes." We then asked, how can the expense of such project be financed? For two hours these men of God thoughtfully and prayerfully considered this question. A number of plans were offered and with good reason discarded. At last a plan was unanimously agreed upon, which the radio committee adopted. On Saturday morning following, it was offered to the convention as a substitute for Recommendation 3 of the report of the radio committee as found in the printed reports of the convention. After discussion on the floor of the convention, the report, carrying the substitute for Recommendation 3, was adopted by the convention without a dissenting vote. Here is the substitute which will appear as Recommendation 3 in the radio committee report of the forthcoming convention minutes.

Recommendation 3:

We recommend that the radio committee be and is hereby authorized to arrange for a Baptist Hour with as wide coverage as is practical at first, looking to a complete coverage of the convention territory as rapidly as is practical, as provided for herein as follows:

(1) The radio committee shall in no wise involve the denomination in debt at any time in such Baptist Hour project. To insure this no financial obligations for broadcasts shall be assumed by the radio committee until same shall be in the hands of the committee.

(2) That the radio committee shall carry the program of the Baptist Hour into one city of every state of the convention territory with the understanding that the Baptists of such cities shall agree to finance their respective proportionate part of carrying such program into the cities as indicated herein above.

(3) That the radio committees of the various state conventions be and are hereby requested to arrange for statewide broadcasting of such Baptist Hour, picking up the program at the place of outlet in the state arranged by the radio committee of the Southern Baptist Convention, provided that such activity of the respective state committees shall be done with full approval of the respective state conventions, or executive committees of the state conventions, and that the state committees undertake to finance the

cost of such statewide coverage in harmony with the plans of the state conventions or their executive committees.

(4) That the Southern Baptist radio committee be and is hereby authorized to receive voluntary contributions to the expense of the Baptist Hour through the method generally known as fan mail, but that no appeals for funds are to be made in the broadcasts, and no acknowledgment of receipts are to be made in the broadcasts, though records of all receipts are to be kept and receipts forwarded to donors. Official audits of all records of the radio committee are to be made in harmony with the established policies of the convention.

(5) That the convention caution the radio committee to see to it that the programs and messages sent out on such Baptist Hour shall be of the highest type and in harmony with the greatest kingdom needs of the hour, but that the details of such programs and messages be left in the hands of the radio committee as is true of the output of the Sunday School Board.

This simply says two things to your radio committee. First, undertake a Baptist broadcast with as wide coverage as can be arranged during the current convention year. We take it that such broadcast will be given weekly and that we attempt as wide coverage as at all practical over a period of at least thirteen weeks as a beginning.

Second, the project is to be financed as set forth in the recommendation. This can be done but will require the closest and most enthusiastic co-operation from the Baptists of every state as well as from the Baptists in the cities of outlet for the messages in the various states.

Our Baptist people have an awareness of the tremendous and increasing effectiveness of radio in influencing the masses of people everywhere. They are aware of the need of the lost—multiplied thousands of whom never attend church—for the simple gospel of the grace of God in Christ as Baptists preach it. They are aware of the service the fundamental philosophy of life and government as set forth in Baptist teachings can render in our crucial hour. They are aware of how essential it is for error as propagated today to be met with positive truth. They feel the weight of the responsibility of such opportunity as radio offers us. We are, therefore, confident that the radio committee will receive wide and enthusiastic support of Baptists in its effort to lead on in this strategic movement.

Because the task committed by the convention to your radio committee is of such vast moment, to Baptists as well as to the kingdom of our Lord, we earnestly invite every brother and sister in our Southern Zion to pray constantly for the radio committee that our Lord will guide in his own way in this project as well as in the other duties devolving upon us as a committee.

The Old Order Changeth

By R. C. Lawrence

The old order changeth, yielding place to new.

TENNYSON: *The Passing of Arthur*

THE WORLD today is in a state of transition, as it has been since the dawn of history; for the things of yesterday are no longer those of the morrow.

Civilizations flourish and then disappear. Proud Babylon was once the wonder of the world, and the pages of Holy Writ are full of its glories. But Isaiah prophesied it would pass away and become as Sodom and Gomorrah—a prophecy fulfilled. The civilization under the ancient Pharaohs was the highest of its age. These people built the pyramids, the sphynx, the splendid tombs cunningly concealed in the Valley of the Kings; they had at Alexandria the largest library in the world. But they passed under the dominion of the Greeks, the Romans, even the Saracens. Its ancient civilization perished.

Nations rise and fall. The Hebrews were called the Chosen People. They once had a powerful kingdom under David and Solomon, but their national identity was lost, and they were scattered to the four corners of the earth. A great empire existed in Asia, and against its enemies

The Assyrian came down like the wolf on the fold
And his cohorts were gleaming in purple and gold.

But it perished hundreds of years ago. Our American Indians were once a mighty people, with powerful national governments such as that of the Five Nations. Today the Indian dies before our eyes and the last remnants of the Red Man will disappear in just a few years. The World War brought several nations into existence; it set up several new governments. Some of these, such as Czechoslovakia, have already disappeared, and others tremble for their national safety.

CHANGE IN GOVERNMENT

Governments likewise perish. For hundreds of years the arrogant czars ruled all the Russias with a rod of iron; but the last of the autocrats lies cold in death. The mighty empire which belonged to Alexander the Great disappeared after his death.

The past two centuries have witnessed amazing changes in the political life of the world. First there was a pronounced trend from the autocracy toward the democratic principle. The kings were either forced from their thrones or else became mere figure-heads as democracy rose to political power. But recent years has shown an alarming shift the other way, and today many of the great powers of the world are ruled by the private dictator, such as Germany,

Italy, Russia, Spain, and other nations, even France.

Laws, like nations, have but a brief day in court. Those of the Medes and the Persians were said to be inflexible, but they no longer bind anyone. The Code of Hammurabi can only be found in musty tomes unopened in the deep recesses of the largest libraries. The Roman law, acclaimed as one of the triune geniuses of English civilization, has practically disappeared.

CHANGE IN LANGUAGE

Languages disappear. The Hebrew tongue is no longer spoken; Aramaic, the language of our Lord, is no longer known; the Sanskrit long since ceased to be that of a mighty race; the Greek you learn in college would not be intelligible if spoken today on Mars Hill in Athens.

Writings change. Ancient man used hieroglyphics, or he wrote in cuneiform or enchorial characters—which fell into disuse so long ago that the key to them was lost until the discovery of the Rosetta Stone unlocked the hidden treasure.

War has changed. Man once battled against his enemy hand to hand; then came gunpowder; the rifle; the machine gun; high explosives.

CHANGE IN RELIGION

Religion also has undergone its changes. The Old Testament is full of the sacrifice of blood; the doctrine of "an eye for an eye" was upheld and maintained. Achan took and hid a wedge of gold, and not only was he stoned to death, but his sons and daughters along with him; even his oxen, his asses, and his sheep were burned. Some of the pages of Old Testament history reek with the blood of a barbarous age.

Then came new light with the prophets, which burst into its full splendor in Jesus of Nazareth. Instead of an eye for an eye, Jesus announced a doctrine new and strange: "How oft shall my brother sin against me and I forgive him? Seventy times seven." In lieu of the bulls and beasts on Jewish altars slain, he established a New Testament in his own blood; he gave himself as a ransom for many; and even under the agony of the cross he called unto the Father: "Father, forgive them; for they know not what they do."

John saw a new heaven and a new earth—a new heaven of which the crucified Jesus was Lord and Master, one wherein he should reign forever and ever. For he went on ahead to prepare a place for the reception of his people. "In my father's house are many mansions. I go to prepare a place for you, that where I am there ye may be also."

The Home Circle

A Passing Smile

I saw her in the crowded city street,
So neat and shabby, stooped a little,
too,
Her silver hair beneath the tiny hat:
"A tired old woman—" and it seemed
quite true.

A moment later, pushed by hurrying
forms,
We jostled sharply, and my "Pardon
me—"
Was met by such a smile and twinkling
eyes
As it has rarely been my lot to see.

"Like passing ships—" I caught her
gracious words,
As we were thrust in haste from
each apart:
I may not see her kindly face again,
But she has left her smile within my
heart.

—MAUD IRENE EVANS
in *The Better Home*

The Same Trip

"How many of you took western trips
this summer?" Miss Waring asked.

It was the first day of school, and
the fourth grade pupils were telling
vacation experiences.

Two hands went up at her question.

"All right, Bruce, tell us some of the
interesting things you saw."

"Why, mountains, and the ocean, and
some swell bridges—the highway was
swell, too. Daddy made better than
fifty, most of the time."

Bruce seemed to have exhausted his
information, so Miss Waring turned to
Peter.

"What did you see that was interest-
ing, Peter?"

"Buffalo Bill's ranch where he used
to keep his show in winter, was one
thing. The big barn has 'Scout's Rest'
painted on it, just the same as when he
was alive. We took a picture of it. I
can bring it if you want me to."

"That would be interesting, Peter.
What else did you see?"

"The Black Hills. The rocks were
queer, and Daddy told me how they
were formed."

Bruce was sitting up very straight
now, staring at Peter, as the latter
gave an interesting account of Fort
Bridger, Temple Square in Salt Lake
City and the great Bonneville Dam in
the Columbia River.

"Why didn't we see any of those
things," he wondered. "We went the
very same route they did, I know, be-
cause Peter and I looked it up on the
map."

"Daddy," he asked his father that
night, "did you know we went right
through Buffalo Bill's town when we
took our trip?"

"Yes, I saw it mentioned on the road
map."

"Why didn't you show me? Peter saw
it."

"We'd have had to make a little de-
tour. I was trying to get to Cheyenne
by nightfall."

"Why didn't we stop at Fort Bridger?
It's right on the highway."

"Well, that was such a grand stretch
of highway, I was doing a smooth fifty-
five along there, and hated to slow
down."

As the term went on, Peter brought
agates to school which he had gathered
in a Wyoming field and some from an
Oregon beach. He wrote an account of
an organ recital he had heard in the
great Mormon tabernacle in Salt Lake
City and got an A on it.

Each time Peter gave an interesting
report of things seen on his trip, Bruce
would ask his father, "Why didn't we
see that?"

The substance of the answer was al-
ways the same—a smooth stretch of
highway, or wanting to get to a certain
place at a certain time. But Bruce's
father looked more and more thought-
ful, each time he made these replies.

Bruce was almost ready to cry the
day he came home and told about the
sea-lions' caves. "They must have been
wonderful," he sighed, "Peter said you
could go down a lot of steps right on
the face of a high cliff by the ocean,
where there were several great big
caves. There they saw hundreds of sea-
lions—O, I wish I had seen them!"

"So do I, Son," his father said em-
phatically, looking very uncomfortable.

And Bruce's next remark, "Miss
Waring says Peter sure had an educa-
tional trip," didn't make him feel any
better.

A few nights later, he brought home
several pamphlets. "We might go to
Detroit for a new car, next summer,"
he said. "So I want you to hunt up the
interesting places we'll pass. Make a
list of them. We may not be able to
stop at all of them, but each day, we'll
see whatever we consider the most
worth-while."

—TRELLA DICK

Let us look to our internal defenses.
How? First, through the best possible
home education of our children.

—FLORENCE J. OVENS

* * *

Great men are they who see that
spiritual is stronger than any material
force; that thoughts rule the world.

—EMERSON

Spice Box

Two crack golfers had sliced their
balls into the rough. They searched
for them a long time without success.

After a quarter of an hour or so, a
kindly lady who had been watching the
search came up and spoke to one of
them.

"Excuse me," she said, "but would it
be cheating if I told you where they
are?"

* * *

FATHER: "Johnny, what is this '60'
on your report card?"

JOHNNY: "I—I—th—think that's the
temperature of the schoolroom."

* * *

WAITER: "Your coffee, sir—special
from Australia, sir."

DINER: "Oh, so that's where you've
been!"

* * *

"I heard about a man who lived on
onions alone."

"Anyone who lives on onions should
live alone."

* * *

PEDESTRIAN: "What's the shortest
way to the emergency hospital?"

POLICEMAN: "Stand right where you
are!"

* * *

"Why didn't you stay for all the
pageant?"

"Why! The program said, 'Act three,
same as act one.'"

* * *

Bobby, who had been taken into the
country for a day's outing, saw a spider
spinning a web between two tall weeds.

"Father," he yelled, "come on over here
and see this bug putting up a wireless."

* * *

The twins, who were 95 years old,
were the wonder of the village.

"And to what do they attribute their
age?" someone asked.

"One, to the fact that he's an early
riser and the other, to the fact that he
isn't."

* * *

I would I were beside the sea,
Or sailing in a boat,
With all the things I've got to write—
WROTE.

I would I were away from town
As far as I could get,
With all the bills I've got to meet—
MET.

I would I were out on a farm
A-basking in the sun,
With all the things I've got to do—
DONE.

—AUTHOR UNKNOWN

Christian Education in the Churches

W. PERRY CROUCH, *Secretary*

L. L. MORGAN, *Sunday School*

NATHAN C. BROOKS, *Training Union*

SUNDAY SCHOOL

Requisition for Awards

In making request for Teacher Training Awards be sure you have the proper blanks for making this requisition. If you do not have the blanks write L. L. Morgan, 206 Biblical Recorder Building, Raleigh, and they will be sent. The Educational Department of the Baptist Sunday School Board is urging that they be sent in on the proper blanks in order that the teachers may check all requirements. This will save time in receiving your awards.

Attention Associational Superintendents

The following letter has just gone out to all Associational Sunday School Superintendents and contact men in our State:

DEAR CO-WORKERS:

During the past five years we have had five splendid State Associational officers' conferences and have averaged about one thousand in attendance each year. We feel that these meetings have set our work forward in a great way.

Instead of having the one meeting in 1941 we are planning to have one in each of the seventy-two associations. During the two weeks of March 2-15 we plan to have seven teams of three or four State and Southwide workers and go into every association that will arrange for a one-day meeting. We can begin at 10:00 o'clock in the morning and close at 4:00 o'clock in the afternoon or begin at 3:00 o'clock in the afternoon and close at 9:00 o'clock in the evening. This could take the place of your regular monthly meeting.

Please think this plan through and let me have your reaction to it as soon as possible. Dr. T. L. Holcomb and Mr. J. N. Barnette have promised to give us the best they have in the way of help for these meetings.

With kindest wishes, I am

Sincerely yours,

L. L. MORGAN

Sunday School Secretary

Attention Caldwell, Catawba River, And South Fork Associations

The following letter has just gone out to each Sunday school superintendent and pastor in the Caldwell, Catawba River, and South Fork Associations:

DEAR CO-WORKERS:

With the co-operation of the leaders of the Catawba River, Caldwell, and

South Fork Associations, and the Baptist Sunday School Board at Nashville, Tennessee, our Sunday School division is planning for the biggest Sunday School Revival ever conducted in the South for the week of September 21-29. Workers will be placed in all the churches in these associations that want them to teach at night and a central day meeting will be held each afternoon at the First Baptist Church, Hickory, for all the workers and representatives from all the churches in these three associations.

The Sunday School Board at Nashville and our State Department will furnish the workers if the churches will entertain them and take a free-will offering of about \$10.00 per worker. If any church fails to get that much we will accept whatever the amount is.

In just a few days some of us will be in your association to contact personally as many pastors and superintendents as possible. We expect to make this the biggest project we have ever attempted. Mr. J. N. Barnette, of Nashville, will be with us to lead the campaign in September. If you know now that your church will co-operate, please write me at once so we can work first, the churches that have not already decided to co-operate.

Sincerely yours,

L. L. MORGAN

Sunday School Secretary

TRAINING UNION

Avery Association

The Avery Association has recently elected their officers for the year and have sent the following list to the Raleigh office: director, Mrs. Vonnice Taylor, of Newland; associate director, Rev. Roby Painter, of Balm; secretary-treasurer, Miss Hazel Stout, of Newland; Story Hour Leader, Mrs. Anna Lee Dean, of Newland; Junior Leader, Mrs. Nellie Shell, of Jonas Ridge; Intermediate Leader, Mr. R. T. Teague, of Newland; Young People's Leader, Mrs. Eula Lecha, of Newland; Adult Leader, Rev. K. L. Haga, of Newland; and District directors, Mr. George Watson, of Senia; Miss Pearl Ollis, of Frank; Mrs. E. L. McCourry, of Cranberry; and Mrs. A. J. Greene, of Whaley.

If any of the other associations have elected new officers and have not reported them to the Raleigh office, it would be appreciated if they would do so in order to keep the files up-to-date.

Officials in the unions can help us in this way.



MISS JOSEPHINE TURNER

Meet Me There

Miss Josephine Turner, Training Union Field Worker, wants to meet all of her Training Union friends at the State Assembly, Ridgecrest, July 28-August 2. The program this year includes such personalities as Miss Mary Currin, Dr. Frank Poole, Dr. S. L. Stealey, Mr. and Mrs. J. E. Lambdin, Dr. Nobel Beall, Rev. Aubrey Tomlinson, Mrs. A. C. Hall, Mr. and Mrs. E. E. Rutledge, and Rev. E. N. Gardner. Friends of Miss Mabel Starnes, former field worker, will be delighted to know that she will be present at this year's assembly. Workers in all parts of the state are invited to come and participate in this event.

An Evaluation

It was the closing day of the North Carolina Training Union Assembly held at Ridgecrest last summer. Those attending the B.A.U. conference conducted by Dr. Clay I. Hudson were given an opportunity to express their thoughts about the value of the Training Union and especially of the Adult union.

By a Young Lady

"The Training Union has meant more than I can tell to my own church. Two years ago I came to Ridgecrest and got a vision of what it would mean to me and to other people. I think one of its greatest values is teaching us to express ourselves. We have about one hundred every Sunday night. We had

only twenty before we organized the B.A.U.," reported Miss Humphries.

By an Educational Director

Mr. Horace Easom, educational director of the First Church of Shelby, said: "We now have twenty unions in our church. We are on our way. Sometimes I get discouraged, but I know that if we have climbed this far we can climb farther. It takes time to develop and build a great church. We are trying to get more and more adults into the Training Union. We have two Adult unions. We are going to try for more. What we are trying to do is to get more men and women to Adult unions so they can get larger visions of missions and develop deacons. If we can just keep on getting more adults in these unions we will get more men of broader vision. The night service grows as the Training Union grows. I think the first thing the devil captures is prayer meetings; second, Training Unions; third, night services; fourth Sunday school. The Training Union guarantees the preaching service. About two-thirds of our night congregation is from the Training Union. It all works together."

By Another Pastor

Dr. Louis S. Gaines, pastor of the First Church of Lexington, says he has observed "that the people who are identified with the Training Union are the people who are doing big things in the church. They are interested in all phases of church life. I have observed with interest a young man who did not seem to have an interest in the B.A.U. We have had considerable difficulty getting the B.A.U. started, but it is moving along nicely. I am unable to say how much this man has grown. He is a different man. He was elected president about six months ago. He takes a very vital interest in it. Along with that interest has grown his interest in general. I am one hundred per cent for the Training Union."—*Training Union Magazine*.

STUDENT UNION

This morning a letter came to the Student Union office. It contains a thrilling revelation of the love of the Father manifested through a student giving his life and will completely to God for his use in the kingdom. This letter is published below not to give note to the persons concerned but to the glory of God and to seek your deeper interest and prayers for the work the students are doing in Training Union and Sunday School summer work on the field.

DEAR MR. CROUCH:

"O the depth of the riches both of the wisdom and knowledge of God: How unsearchable are his judgments, and his ways past finding out! . . . For who hath known the mind of the Lord? Or who hath been his counsel-

lor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things, to whom be glory forever."

Sunday school field work has given me anew a vision of that depth of the wisdom of God, and a certainty of conviction that "I can do all things through Christ who strengthened me."

It was during Student Week at Ridgecrest this summer that I realized a conflict between the will of God and my own will in the leadership of my life and there I prayerfully resolved that in all things spiritual, intellectual, and social I would seek first the kingdom of God and his righteousness in a more consecrated way. Now he can and does lead.

It is my testimony that the power of God is still active in the hearts of his followers, our church people. As we work together we realize that since the church is the body of Christ, and since Christ is the head of the body, then we Christians, as his hands and arms and feet, must do the work he would have done on earth if it is done at all, and we must be as completely controlled by Christ our head as our human bodies are by our minds. Christ will lead his people to see a vision of the great needs among the unsaved and unenlisted, and fit us for our task there.

I believe in field work. As I leave this field and the others, I would say with Paul, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel until now, *being confident* of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

Yours in Him,

PAUL D. EARLY

Experiences of Students

Time and again students relate the experience of going into a church with no other helper except the Greatest Friend and finding the Sunday school or Training Union all but dead. The experiences are never the same, but there is always pure joy in the soul overflowing as they tell of work done when they let God use their hands, hearts, and minds. One girl wrote of the challenge that was hers upon facing a class of some forty-seven intermediates over half of which was unsaved. Always "the field is white unto harvest" and theirs is a great opportunity. Frequently they are discouraged and great obstacles get in the way. However, there comes the realization, if it is not already there, that they can do nothing alone and so take Christ with them to the task. There may be rejoicings and disappointments, but the fieldworkers hand in hand with the Saviour carry on.

Special Notice to Student Ridgecresters of '40

This important note from William Hall Preston of the Southwide Student office. "Miss Patsy Garner Jordan, 199 Clifton Avenue, Spartanburg, South Carolina, writes that her baggage was taken from the porch of the hotel at Ridgecrest by some one by mistake on June 27. The baggage consisted of two airplane cases, light color with stripes around them near the center, and the initials P. G. J. on them in gold letters, also a package of cover (bedding) wrapped in paper.

"Her father has been to Ridgecrest since but has been unable to trace the baggage. Naturally she is much concerned and has asked us to assist her in recovering same. If you locate the baggage please communicate direct with Miss Jordan at the above address. Also, I would appreciate a postcard to that effect. This letter is being sent to all state delegation leaders."

Sister Ridgecrest, if you were the person to make this mistake and have been wondering how and whom to contact, please write *immediately* to Miss Jordan, and a card to both Mr. Preston and Mr. Crouch will be greatly appreciated.

So With War, Too, Perhaps?

The real manner in which the duel passed away was by the refusal of men, in increasing numbers, to sanction or engage in it, no matter what the provocation or how stern the challenge. . . . Again and again the daring ones who pool-pooled the sacred claims of "honor" added more to their numbers, until at length, an institution, even so deeply rooted in centuries of custom, was outlawed by a public opinion increasingly determined not to heed the call of the personal ordeal-by-combat.

—DEVERE ALLEN

Night After Rain

The eaves are quiet now from dripping silver on the grass.
The rivulets that ran so swift to pool and mill
Are only brittle threads in the starlight's gleam.
The jasmine holds a thousand diamonds on each leaf;
The mocking-bird's song comes pure and clear on the waiting stillness.

Deep is the hush beyond the hill.
Soft the whisper of pines and rustle of fern fronds on the forest floor.
The earth shall rest in peace tonight,
Shall rest against the heart of God again.

So like a benediction and so beautiful
Is night that follows after rain.

—KIRKLAND EDWARDS
in *The Better Home*

Sunday School Lesson

By EUGENE OLIVE

The Rewards of Clean Living

Lesson for July 28

*Bible Material: Proverbs 1:7-10;
Isaiah 5:11-12, 18-23; Galatians
6:7-9*

It seems reasonable to assume that most people could be counted upon to use plain "horse sense" about matters affecting them vitally. A burnt child avoids fire, while many have learned without getting singed that it is dangerous and are equally careful. One does not need to drink poison to learn the truth about its ill effects. Instinct and ordinary intelligence are sufficient to influence most human beings to make use of the essentials to their continued physical existence, and to avoid what they think interferes with it.

But there are areas where the shading becomes more difficult and the importance of using discretion less obvious. When a contemplated action appears immediately pleasing and satisfying, the temptation is to ignore or minimize consequences more or less remote. It is then that intelligence needs the reinforcement of spiritual discernment, and action the guidance of a divinely informed will. Let us assume, in the study of this lesson, that pupils are as eager to use for their own well-being the powers God has given to them as are the lower animals to employ their limited capacities in providing for their needs.

The Lift of Reverence

The Bible is a book of wisdom about life. Selections for today's study point out three methods of its enrichment. The first is from the book of Proverbs, where may be found the best thoughts of hundreds of wise men from the beginning of Hebrew history to the return from exile. At page one of this collection is planted a stake from which all correct measurements for living are to be made, "Reverence for the Lord is the beginning of knowledge" (Amer. Trans.). Such a beginning furnishes the only basis for right action. It is never safe to start with personal desire, with the expedient or popular, with the customary or the fashionable or the lucrative as the ground of conduct. Reverence for God, which seeks with sincerity divine counsel and guidance in all things, is the foundation of all noble behavior.

Would the application of this principle in matters relating to temperate

living lead one to use intoxicants, either moderately or excessively? Or to sell them, or to help in making legal their sale even for enormous private or public revenue? Libertines do not begin their careers of indulgence with a reverent seeking after divine wisdom. Serious-minded people concerned with their own well-being are not foolish enough to neglect wilfully this basic principle of all worthwhile living. No smallest concern of ours is too insignificant to be measured by this standard: "Is my attitude toward this matter the result of my reverence for the Lord?" Intemperate living would be reduced to a new minimum by an honest facing of that question, even by church members.

An Appeal to Reason

The first appeal is spiritual. The second, from the prophecy of Isaiah, is an exhortation to exercise the simplest sort of reasoning with reference to the use of strong drink. Prophets spoke plainly about behavior which they knew to be personally and socially bad. Anybody, thought Isaiah, should be able to see the folly of wasting one's time from early morning till late at night carousing under the influence of wine. There was no excuse for it, and intelligence could find nothing at all to say in its favor. That sort of behavior was not only profitless, but destructive to individuals and society.

Sobriety will never be practiced generally except by people who can be persuaded to use their heads. Public-school pupils in North Carolina are required now to study a textbook setting forth the facts about what alcohol does to personality. This is a step in the right direction. Intelligence and reason are powerful factors in human behavior, and we may not expect our youth to refrain from conduct which religion condemns unless there is credible evidence that such conduct is undesirable. Isaiah appeals to the mind in pointing out the slavery resulting from the use of strong drink, and pronounces woes upon those who are so foolish as to become victims to its devastating powers. Prohibitory laws are not enough. The total population must be shown the unmistakable evils of intemperance and the sure rewards of clean living. Laws or no laws, the masses will not be deterred satisfactorily from indulging their sensual desires unless they can be led to see the suicidal effects of so doing.

The Law of Sowing and Reaping

Paul makes his appeal to right living on the grounds that a universal law

is at work assuring us that *means* always determine *ends*. What one reaps depends on what one sows. Drunkards are not made without the first drink. Nobody ever came to a wrong end who did not somewhere begin wrong. "Be not deceived," that which is wrong cannot be employed as an aid to ultimate good. "Whatsoever a man soweth, that shall he also reap." France sowed injustice at Versailles. Now she gathers a large harvest of injustice. "Love your enemies, do good to them that hate you . . . overcome evil with good." We cannot sow hate and reap friendship. Wholesale preparedness in America is not the sort of seed-sowing that promises peace as a harvest. Other nations have demonstrated the fallacy of planting war sentiment in the hope of reaping national peace and security. America can learn from them.

The positive side of this truth ought to lay strong hold upon us. If our young people will begin with a reverence for God, study hard, live a pure life, and seek always the best, they will be certain to reap the best. It will not always be material rewards and popular success, for these are often won by the base and unworthy. Seeds sown in righteousness ripen into character, a sense of security, inner peace, and all those abiding satisfactions without which all other achievements and possessions are wholly futile.

The Example of Jesus

From Nazareth to Calvary the life of Jesus illustrated the value of clean living and revealed what it means to sow "unto the Spirit." Who can look at that crystal life and turn thence to practices of pollution? Just as material substance is said to be pure when it is free from extraneous matter, so the life rightly related to Christ is filled by continuous thoughts of him so that there is no room within for the injurious. "Godliness is profitable for all things, having promise of the life which now is, and of that which is to come."

Think on These Things

1. Do you know of anyone who failed to get a job, or lost one, because of his sobriety?

2. Nobody forms the drinking habit because of what it has done for somebody who has practiced it for twenty years.

3. It is a fickle friendship that requires one to drink a cocktail in order to avoid giving offense.

4. Do you look to the brewers or to the Bible for guiding, guarding, and growing the good life?

Woman's Missionary Union

MRS. W. D. BRIGGS, *Executive Secretary*

MRS. J. CLYDE TURNER, *President*
MRS. W. N. JONES, *President Emeritus*

MISS ORA ALFORD, *Treasurer*
MISS MARY CURRIN, *Young People's Secretary*

A Need—A Gift—A Joy

Birmingham one year used the following slogan for its Community Chest appeal: "A Need, a Gift, a Joy." The fact that 407 British Baptist foreign missionaries, because of the present awful war, are bereft of support constitutes an emergent *need*. History and one's personal experiences give approval to heart impulses to respond to such a need by a generous *gift*. With half of the world now at war it is difficult to think in terms of *joy* but those who give to the Kingdom of God thereby create for themselves a state of joy even as the work thus promoted becomes a well-spring of joy to the beneficiaries of the gift. No wonder, therefore, that in God's Word are such expressions as: "they that sow in tears shall reap in joy; the Kingdom of God is righteousness and peace and joy; the fruit of the Spirit is love, joy, peace . . ."; the angel said unto the shepherds, "I bring you good tidings of great joy; there is joy in the presence of the angels over one sinner that repenteth." Certainly British Baptist foreign missionaries are winners of souls as they bear to many lands the "good tidings of great joy." Therefore, though these British missionaries are now sowing in tears they may claim the promise to reap in joy. Undoubtedly enabling them to continue on their mission fields is not only an expression of Christian sympathy but is also strategic service for the Kingdom of God.

Accordingly it is hoped that each Woman's Missionary Society will urge its members to rally loyally to their pastors when they appeal to their churches to contribute as liberally as possible toward the southwide goal of \$200,000 as an emergency gift in behalf of the stranded British Baptist missionaries in India, Burma, China and Africa. Verily this is a *need*; it can be met with a *gift*; the act of sympathetic giving will bring *joy*.

—KATHLEEN MALLORY,
W. M. U. *Executive Secretary*

Shelby Class Holds Study

The all-day Mission Study class held in the First Church, Shelby, June 25, studying the life of Fannie E. S. Heck was taught by Mrs. Theos Hopper, Mrs. W. E. Abernethy, and Mrs. Wade Bostic. The class was for the entire Hickory Division and is a splendid way to have a study class. This study course is the one being used in many unions this summer.

YOUNG PEOPLE

1940 Young Woman's Auxiliary Camp

Another Y. W. A. Camp ably planned and directed by Miss Juliette Mather and Miss Elma Currin, bringing to more than a thousand Southern Baptist young women the best of our denominational leaders and world Christian leaders and thinkers, has come and gone. Hundreds of girls have returned to city, town, and country determined to translate dreams into deeds. Several North Carolina Y. W. A.'s will pass on to all our readers the joys and blessings of this year's camp. Let us "follow through" the days built around the theme—"Being Christian in Dream and Deed."

"Fashioning Our Dreams in His Presence"

In the early morning of each day, Mrs. F. W. Armstrong, our Southern W. M. U. president, in her gracious manner, led us in worship. Strengthened by his word, music, and prayer we were enabled to sing meaningfully that stirring hymn as we made our way to breakfast:

"Are ye able" said the Master
"To be crucified with me?"
"Yea," the sturdy dreamers answered
"To the death we'll follow thee."
"Lord, we are able, our spirits are
thine

Remold us, make us like thee divine
Thy guiding radiance above us shall be
A Beacon to God, to faith and loyalty.

"Some Essentials of Christian Living"—Bible Hour

Following breakfast each morning, we thought together of being Christian in dream and deed. Dr. J. B. Weatherspoon, professor at the Southern Seminary, pointed out for us the greatest essentials in turning our dreams of life into radiant Christian living. He told us at the beginning that being a Christian must embrace both our dreams and our deeds.

A great dream often changes everything for us. We may live an ordinary life, one filled with deceit, as Jacob did, until we have had a great dream. Jacob had not known God. He had only known about him, his life had been horizontal. It had had no height. After his dream, he discovered life's vertical dimension. He found that God was in the place where he was. He saw the link between earth and heaven. The ladder represents to us Jesus

Christ, our link between heaven and earth. The first essential of Christian living is to find life's vertical dimension and to realize that we live not only unto our fellow men but unto God.

After we have found life's vertical dimension, the second essential of our Christian life is that we put things in their proper places, arranging before God a new scale of values. Jesus reminds us that the values in life are not measured by abundance of things. The reign of God in the hearts of men stands out supreme in life's values. As Paul wrote to Timothy, he asked him to bring especially the parchments, or work of God, in spite of his great physical need for his cloak in the damp, cold, dark Roman prison. When material and spiritual values conflict in our life, we often choose the material, the cloak, instead of the spiritual, the parchments. We must learn to put things in their proper places to live a successful Christian life.

Dr. Weatherspoon pointed out as the third essential of Christian living that of standing firm in the crisis of temptation. Crises come to all Christians. Our greatest temptations often come through ourselves in our thought of our exceptional selves. Jesus, in his temptations had to withhold his exceptional character and his exceptional relationship to God. Being a Christian must speak, not of privilege, but of responsibility. Then we are often tempted by the lure of the easy road. We are also tempted by the way of glamour instead of going along the way of patience. These temptations which came to Jesus and which come to us usually consist of getting to good ends through selfish means. Jesus's defense was in certain principles and values living in his own heart which he would not debate.

As Christians we must ever press on toward the goal. There are too many Christians today who are satisfied with their present attainment and blind to their limitations and lack of attainments. They compare themselves, not with God, but with other people. They live near the border line of the vast continent of Christian experience. They have the attitude of Pharisee as he prayed. The direction in which we are moving is more important than the place where we are. We must be pressing toward the goal of Christ as the fourth essential of Christian living.

If being Christian in dream and deed seems hard, Dr. Weatherspoon pointed out that we do not have to face it

alone. Our fifth essential in Christian living is to lay hold on the ready resources at hand. As we observe the flowers around us, we are able to see divine resources. They speak to us of a power in the world that is greater than human toil. This power that works in nature will much more work in human nature. Flowers also speak to us of a beauty in life that is greater than human splendor. This is the beauty of person, character, and soul. The presence of these resources does not mean that we are not to work in the world, but that we must be in the hand of God and seek these ready resources.

Serving others in the spirit of Christ is the sixth essential of Christian living as Dr. Weatherspoon gave them to us. Christian goodness is toward the end of service and not toward the end of self-perfection. We have many pictures of Christ when he was tired. However, he was never tired from doing something for himself. His fatigue always came from service to others. Service to humanity is the actual turning of our dreams to noble action.

The seventh essential runs all the way through the other essentials, *praying always*. We always find Christ praying before great crises. We too need to pray always. We need to pray for forgiveness. We need to come face to face with God to receive patience and strength to face each day. We need to make our prayer real. Prayer is altogether between the individual and God. Our prayer should emphasize depth rather than length. When we look at the example of the Lord's Prayer, we find not the use of the singular first personal pronoun, but the plural. We should never pray for things for ourselves which would deprive others of blessings. We must include common humanity in our prayer.

Surely each girl who attended Y. W. A. Camp will be able to translate her dreams into action in a greater measure if she seriously tries to implant into her life these essentials of Christian living.

After the Bible hour each morning, there came the merry singing under the direction of Mrs. H. H. Grooms, Birmingham, Alabama. "The Awning" summer supplement to "The Window of Y. W. A." was distributed, carrying important announcements. Everyone found out just what they were to do. Miss Lenore Anthony, radio artist and dramatist, was unusually helpful as she helped us to know that we may "forget faces, but we never forget voices. Christians have the most wonderful message of history and oftentimes we cannot speak that message in an impressive way."

"Turn Our Dreams to Noble Action"

Each morning our Y. W. A. methods became more real to us through the

presentations given by our State Young People's secretaries. The camp was divided into several groups and the leaders changed places each morning. Stewardship, fostering, mission study, personal service, program presentation and enlistment were presented in attractive ways. Many attractive and helpful suggestions were given for making each Y. W. A. a better organization. This was one of the most informational activities of our camp.

"Y. W. A. Camp Council Meeting"

Each morning all faculty members, State Young People's leaders, cottage chaperones, state delegation leaders, met to talk over all problems. Mrs. R. K. Redwine, chief camp counselor, and the camp leaders talked over everything with this group. Herein lay the strength of this excellent conference.

State Delegation Meetings

How fine it was each day for each state to come together! North Carolina's 350 Y. W. A.'s and counselors and in like manner each state retained its individuality and at the same time made contribution to all. We are grateful for each North Carolina Y. W. A. who came. Particularly would we commend those who made an extra sacrifice and stayed in the hotel this year. Let's have 100 girls in the hotel next year.

"Seeking to Fulfil God's Dreams"— Class Discussions

Rarely have we witnessed such sincere intense study of missions and related problems. Miss Flora Strout, World W. C. T. U. representative, led a fine group in "Youth Studies Alcohol." Dr. J. E. Dillard, Y. W. A. Camp favorite, presented Stewardship using the new book, "Stewardship Applied to Missions." How the girls saw China anew as they studied "Stand by for China" with Dr. and Mrs. M. T. Rankin! The class, "Sharing With Neighbor America," taught by Mrs. George McWilliams became thoroughly familiar with the dress, customs and religion of South America as well as pioneer and present missionaries. This was achieved through the exhibit of articles obtained by Mrs. McWilliams in her travels, lectures; Dr. W. C. Taylor's book, pictures, and maps. Some highlights of the course were a maté party and talks by Elizabeth Jackson Johnson who works in a Baptist school in Brazil and one by David Mien whose parents are located in the same country. A study of Mrs. Una R. Lawrence's book, "Lottie Moon," gave to all more of a feeling of nearness to the mission work in China and all around the world. Lottie Moon, the name that has thrilled the hearts of thousands through the years, has come for us to be synonymous with those qualities of good sense, good humor, tolerance, tenderness, bravery, self-sacrifice, love for all mankind. With a vision of what the name Lottie Moon has meant and continues in missionary

endeavor all around, we celebrate this year the hundredth anniversary of her birth. Let our offerings be made in preparation to the vision which we have received. "Even as ye have received, freely give." The class in "The Way of Missionary Education" for leaders of children and young people was taught by Mrs. Una Roberts Lawrence, Mission Study Chairman of the W. M. U. of the South. Mrs. Lawrence made every class practical and helpful, intermingling with her suggestions stories of personal missionary experiences. Indians, bow and arrows, scalps, massacres, war paint, pagan worship—to so many of us these words are synonymous. But what a different conception we have than the real truth. Mrs. Aaron Hancock told us this truth at Y. W. A. Camp. The Indians are one of the most peace-loving, sympathetic, tender hearted, true peoples in the world. It is true that some of the tribes still have a few pagan religious services, the most destructive to both body and mental capacities, the Peyote worship, but the Indians are becoming Christian faster than any other race. In the class on Japan taught by Dr. and Mrs. Maxfield Garrott, we discovered that fundamentally the Japanese young people are no different from us American young people. We have practically the same educational, health, social, and spiritual problems. In Japan 99 per cent of the people can read and write. This is better than in America. Southern Baptists have a boy's middle school and college, a girls' middle school, a seminary, a training school. The people of Japan have religions, but they do not meet the needs of their hearts. We must bring Christ and Christianity to them. The Bible became a new book, a missionary book, for many girls under the excellent teaching of Miss Wilma Bucy. "Helping Others to Become Christians" surely became the supreme desire of those whom Miss Mary Christian taught. Howard Kester, authority on Southern Farm Life, helped us to see the problems facing the agrarian South and how these conditions affect every phase of life.

"As You Like It"

The afternoons at Ridgecrest Y. W. A. Camp are called "As You Like It." The title is very appropriate since recreation to suit all types of girls is offered. For those whose tastes run towards hobbies, there was the hobby hour under the direction of Miss Frances K. Turner. Here one could make belts, bracelets, scrapbook backs of wood, buttons, or purses of leather or straw mats. Then for the girls who wanted more action, hikes of varying length were taken. Or softball and tennis could be played on the grounds. Quieter games were also offered.

(This report to be continued in next week's RECORDER.)

News: Personalities and Events

Dr. R. T. Vann, secretary of benevolence of the State Convention, has returned to Raleigh after an extended visit to Washington, D. C. In Washington, Dr. Vann was the guest of his daughter, Dr. Elizabeth Vann.

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Rev. J. L. Mauney, pastor of the Pollocksville Church, sends news of the union Vacation Bible School just closed at his church in Trenton. Eighty pupils were enrolled. Much emphasis, writes Mr. Mauney, was placed on the definite study of the Bible. More than fifty pupils won perfect attendance awards for the two weeks.

* * *

James B. Turner, of Griffin, Georgia, writes: "Dr. Ben Ingram, a graduate of Wake Forest, and professor of Bible in Bessie Tift College, Forsyth, Georgia, is doing graduate work at Duke this summer. At present he is supplying the church at Chapel Hill. This pleasant service ceases about the middle of July. He will be available for supply in any of our churches until he returns to Georgia in early September. I commend Dr. Ingram without reservation. He has occupied our pulpit several times."

* * *

Dr. and Mrs. R. T. Bryan, ready to sail for China on June 24, wrote from Los Angeles to the *Biblical Recorder*: "We have asked many times that the door be closed if it is not God's will for us to return. The Lord seems to have shown us a wide open door; so we are starting. . . . We have enjoyed our stay here, but somehow China is the only place that seems like home. . . . Friends have entertained us royally." Dr. Bryan commented that reports from China indicate an especially opportune time for evangelism.

* * *

Rev. Marshall L. Mott, pastor of the Baptist Tabernacle, Atlanta, Georgia, who twelve years ago conducted a meeting at the Marshville Church, returned to assist in a meeting there beginning June 17. Rev. J. B. Little is pastor of the Marshville Church. Mr. Mott writes, "I do not know a church anywhere in a town the size of Marshville that can be compared with their church building and its equipment. The work of the pastor there proved an inspiration and a benediction to this visiting preacher. It is a good thing for a North Carolinian to get home once in a while. Mrs. Mott and I have been so impressed recently as to let a contract for the building of a summer home near Ridgecrest which we hope to be able to occupy during August of this year."

Thomas K. Woody, Jr., of the First Church, Wilmington, recently graduated from the Southwestern Theological Seminary, Seminary Hill, Texas, and has returned to Wilmington for a vacation with his parents. Mr. Woody was ordained a year ago and has had considerable experience in preaching, educational, and evangelistic work. He is a young man of deep earnestness and friendly disposition. His training at Wake Forest and Southwestern fits him for splendid service in our churches, and he is available for supply, evangelistic, or pastoral services. He can be reached through the First Baptist Church, Wilmington.

* * *

The First Church, Morganton, recently had the good fortune, writes Rev. John Dudley McCready, the pastor, to have the services of Dr. W. F. Powell of the First Church, Nashville, as preacher for ten days, and the services of Mr. E. E. Rutledge of the First Church, Charlotte, as director of music. It was a happy combination and the results were excellent. Many members rededicated themselves to Christ, and thirty persons came forward seeking membership, twenty-four of these on profession of faith. Dr. Powell began his ministry in Morganton, and his return home was a time of joy to the whole community.

* * *

Rufus W. Weaver, of Washington, D. C., writes: "Baptist ministers who may desire to apply for appointment to the Chaplains' Corps of the Navy should communicate at once with the General Committee on Army and Navy Chaplains, 815 Woodward Building, Washington, D. C., for the necessary ecclesiastical endorsement. Such endorsement must be secured through the committee prior to the date of the examinations scheduled to be held by the Navy Department August 21 and 22, 1940, in Washington. Eligibility to compete in the examinations will be confined to candidates who are, at the time of examination: male citizens of the United States; not less than 24 nor more than 34 years of age on the date of appointment; fully ordained ministers; graduates of four-year college and three-year theological seminary courses from accredited institutions; not less than 5 feet, 6 inches in height with a minimum weight of 132 pounds for this height; without physical defects which might impair continuous service in the Navy; endorsed through the General Committee by the official authority of the denomination represented."

Rev. T. L. Sasser, of Reidsville, recently completed a successful Vacation Bible School, of which Miss Louise Paschall was the efficient principal.

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Dr. Kyle M. Yates and children and Ruth Yates, have returned to Louisville, Kentucky, after spending some time with Mrs. Della Yates in Apex.

* * *

Alexander Wood, chairman of the Peace Pledge Union of Great Britain, recently wrote, "What we are seeing is the real nature of war. It is sometimes likened to a sword which can be drawn—and presumably sheathed—at will. It is, in fact, like a forest fire—easily started, but desperately hard to extinguish."

* * *

There were 417 additions to the Southside Baptist Church, Jacksonville, Florida, in the first year of the pastorate of Dr. William Herschel Ford. The first unit of a new building has been built, and plans for a completed building, costing \$200,000, are under way. The entire church life has made unusual progress.

* * *

Harris' Grove Church, Union Association, dedicated its new church building June 30 with an all-day service. Organized a year ago, the church now has active Sunday school and Training Union organizations, all functioning under the direction of Rev. Clarence S. Little, pastor. Rev. Ernest Smith, pastor of the North Park Church, High Point, formerly a pastor in Union Association, preached the dedication sermon. The afternoon sermon was delivered by Rev. V. L. Mabry, pastor of the North Monroe Church. The dedication prayer was offered by Rev. E. C. Kobb, who was moderator of the conference when the church was organized.

* * *

Addressing the Raleigh Rotary Club on physical preparedness, Dr. Carl V. Reynolds, North Carolina State Health Officer, quoted Louis Pasteur as saying, "Democracy is that form of government which leaves . . . citizens free to do their best for the common welfare." He urged health preparedness as well as military preparedness. J. Henry Highsmith, of Raleigh, spoke in opposition to establishing R. O. T. C. units in high schools. "Boys will get into war soon enough," he said. "I do not want them to be pulling their little tin soldiers over the school grounds. In high school we need to furnish our youth with training in the care and preservation of foods; we need to give them lessons in true patriotism and a well-rounded citizenship."

Dr. and Mrs. W. K. McGee, of Thom-
asville, recently visited offices in the
Recorder Building.

* * *

Newly elected July 6 is Deacon C. W.
Oakes, of Glen Hope Church, Burlington.
Mr. Oakes teaches young people at Sun-
day school. He lives in a suburban log
cabin residence.

* * *

The residence of Rev. and Mrs. E. A.
Long, of Germanton, is on the site occu-
pied by the original home of Mrs. Long,
who has had the same front yard all
her life.

* * *

The Graham Sunday school reports
a gain in average attendance from 160
to well over 200 in the three years of
J. W. Engle's superintendency. Mr.
Engle says his success secret is Satur-
day afternoon visiting.

* * *

Rev. C. E. Baker, of Mineral Springs,
will assist Rev. R. A. Britt in a series
of meetings at Walnut Cove, beginning
July 21. Mr. Britt has recently been
engaged in a meeting at Leak Memorial
Church, and will be active in revival
meetings continuously for the next
eight weeks.

* * *

The funeral of the late Rev. W.
Frank Swanson, pastor of Brown Moun-
tain Church and mayor of Pilot Moun-
tain, was attended July 1 by about one
thousand persons. The officiating min-
ister was Rev. R. W. Hovis, assisted by
the former pastor, Rev. E. T. Sims, and
by Rev. John D. Smith, Presbyterian
minister.

* * *

Writing about the problems and pos-
sibilities of peace education, Mercedes
Randall, well-known educational leader,
says, "... the idealistic impulse of
youth to remedy the ills of the world
through sinking itself in some great
crusading cause must be directed away
from the channel of war where it is
so easily and so seductively pushed.
... We must find a better method
through which youthful idealism can
express itself than to die romantically
in a bombing plane."

* * *

Rev. Merrill D. Moore, pastor of the
Baptist Church, Newport, Tennessee,
has been elected president of Tennessee
College for Women, according to a re-
cent announcement by Dr. John L. Hill,
president of the board of trustees. Mr.
Moore will succeed Dr. E. L. Atwood,
who has served as president of the col-
lege for the past seventeen years, and
who retired recently. The program of
the college will be expanded, according
to the board of trustees. Rev. Moore
was born in Mississippi and graduated
from Mississippi College in 1926 with a
B.S. degree, later attending the semi-
nary at Louisville, Kentucky, where he
received the Th.M. degree in 1930. He
served as pastor in Selma, Alabama,
before going to Newport. He also writes

the Sunday school lesson for the *Bap-
tist and Reflector*.

* * *

Rev. A. C. Hamby recently closed a
quiet revival meeting in the Mebane
Church, Dr. A. W. Kinnett, of Burling-
ton, assisting. There were twelve ad-
ditions. In the side yard of his coun-
try home Mr. Hamby has raised this
spring 7,000 gladioli.

* * *

Rev. W. T. Smith, pastor of Shiloh
and Providence churches in the Beulah
Association, will begin revivals in his
churches, respectively, on July 14 and
July 28. Mr. Smith, ordained a year
ago, has studied three years at the
Practical Bible Training School, Bing-
hamton, New York.

* * *

Rev. Charles H. Stevens, pastor of
Salem Church, Winston-Salem, closed
July 5 a Vacation Bible School in which
there were eight professions of faith.
In a recent sixteen-day revival in which
there were one hundred additions for
baptism, Mr. Stevens was assisted by
Rev. Paul Roberts, of Bristol, Virginia,
and Rev. Russell Case, of Johnson
City, Tennessee.

* * *

New Associate Professor of Greek in
Wake Forest College is Dr. C. B. Earp,
Wake Forest alumnus, class of '26. Dr.
Earp holds M.A. and Ph.D. degrees
from Columbia. Mrs. Earp, formerly
Miss Gladys Beck, was at one time
state elementary Sunday school secre-
tary. They have two children, Emory
and Elizabeth, both girls. They will
live in the Wilson Apartments, Wake
Forest.

* * *

Rev. J. E. Owen, home missionary,
writes from Elizabethton, Tennessee:
"Mrs. Owen and I have just returned
from Mountain City, Tennessee, where
we have conducted a very successful
revival in the Baptist Church. . . . I
wish to say that I think your report
of the Southern Baptist Convention is
by far the most satisfactory one I have
seen in any of the papers. . . ."

THE TREMENDOUS TASK BEFORE US

Just what is this task of the Relief
and Annuity Board? It comprehends
every employed worker of every Bap-
tist church affiliated with the South-
ern Baptist Convention and of every
Board, Institution and Agency of the
states within the Southern Baptist
Convention and the Southern Baptist
Convention itself. The number of
these employed workers, including
the ministers, will probably exceed
50,000. We have yet to enroll in our
Ministers Retirement Plan two addi-
tional ministers for every one we
have enrolled; likewise we must en-
roll in the Age Security Plan thou-
sands of employed workers of the
churches other than the ministers.

This includes the janitors, the Edu-
cational directors, church visitors,
young peoples' workers, secre-
taries, stenographers, bookkeepers,
etc. Southern Baptists are responsi-
ble for the old age and disability se-
curity of every one of these workers
and the Social Security Act as at
present administered in Washington
recognizes this fact. Our churches are
exempt from taxation on account of
social security but they are not ex-
empt from responsibility for their
employees. We have, in addition to
the thousands of men and women
who serve our churches, other thou-
sands of workers in our orphanages,
hospitals, colleges, universities and
seminaries owned and operated by
State Conventions and the Southern
Baptist Convention. We quote an edi-
torial which appeared in the Dallas
Journal more than a year ago:

"All honor is due the Southern
Baptist Convention for its plan for
retiring Baptist clergymen and cer-
tain other church employees with a
pension beginning at the age of 65.
While some other ecclesiastical con-
nections have seemingly contented
themselves with relying on the more
abundant life which centers in the
swivel chairs of Washington, the
Baptists hope to take care of their
faithful workers by a program set up
by Baptists, run by Baptists and paid
for by Baptists. That may be pretty
pragmatic religion—but it is a very
good kind. It is showing faith by
works. The church universal has not
always done as much of that sort of
demonstrating as it ought to have
done. Starving retired preachers in
neglected old age never did look very
heavenly, anyhow."

When Baptists take care of inca-
pacitated persons who have served
them long and well in Kingdom work
they are doing a religious act as well
as an economic one. They are follow-
ing the principles laid down in the
Old and New Testaments. Southern
Baptists began their ministry to min-
isters and missionaries before the
Government adopted Social Security
for the people, yet many among us
have been all too slow in making ef-
fective the plans that have been de-
veloped. Baptists have preached eco-
nomic righteousness toward em-
ployees on the part of employers for
many years—surely they are now
ready to seriously practice their own
preaching. The Relief and Annuity
Board has a plan for every employee
of every church, board, institution
and agency of the Southern Baptist
Convention and of the several State
Conventions. The task is tremendous,
but we have the plans that match the
task.

For information and application
blanks write Mr. M. A. Huggins, Re-
corder Building, Raleigh, North Caro-
lina.

North Carolinians Respond to Appeal

Ridgecrest Church Makes First Contribution for Missions Of Britain

By LOUIE D. NEWTON

Atlanta, Georgia, July 1.—Southern Baptists have heard with deep emotion the appeal of our British Baptist brethren to come to the aid of their foreign missionaries in this hour of sore distress. The word had scarcely gone out from the Baltimore Convention when reports of offerings began reaching our Committee. I am confident that when the final reports are in from Southern Baptist people we shall have more than the goal set, namely, \$200,000.00.

The first church to make an offering, so far as our records show, is the little Baptist church at Ridgecrest, N. C. Dr. Hight C Moore tells me that they received twenty dollars in that noble little band of Baptists on June 23—two full weeks ahead of the time set for the opening of the offering, July 7. That is glorious.

First Church, Dallas, Reports \$1,200

We now have reports coming in from other sections of the convention, indicating the urge of our people to bring their gifts. Dr. Truett has just arrived in Atlanta for an eight-day meeting with us at Druid Hills, and he tells me that gifts totaling more than \$1,200 had been received from members of the First Church, Dallas, when he left there Thursday night. Two young women in the church gave \$300.00 each. Dr. Truett will not take the offering in his church until July 14.

Secretary Campbell, of Texas, writes me that one rural church in Texas sent an offering of \$112.00 last week. Mr. J. H. Anderson, beloved layman in the First Church, Knoxville, writes to express his deep interest in this unprecedented appeal.

State Secretaries Report Great Interest

Letters from the State Secretaries from Maryland to Texas, and from Illinois to Florida, indicate a unanimity of response to this appeal the like of which we perhaps have not seen in the long history of our Southern Baptist Convention fellowship.

"In my knowledge of Southern Baptist life I have not known of a movement that has so quickly gripped the hearts of our people," writes one of our great pastors. Letters of similar tone and spirit are coming by every mail from our leaders, southside, state, and local.

Goals already set up in something like a half dozen states totals slightly more than \$100,000. Texas leads the way with a goal of \$40,000.00. "And we will get it," remarked Dr. Truett as

I drove him from the station to his hotel Friday evening.

Remember the Dates

Let it be everywhere remembered that this is an emergency—that our Committee has worked under the greatest pressure. This money must go as quickly as possible to these distressed missionaries, cut off from their faithful friends in England by this terrible war. The date for the appeal is July 7-21, with the understanding that pastors and churches that find it impossible to make the appeal within that period will not delay a day beyond July in bringing home to the people this urgent matter.

And it will also be remembered that the funds received should be sent immediately to your State Secretary, designated for the British Baptist Mission Fund. The State Secretaries will forward the funds to the office of the Executive Committee of the Convention, in Nashville, and Dr. Crouch will promptly forward them to the Foreign Mission Board for transmission direct to the mission stations. Secretary Maddy assures our Committee that he can render this service through connections already established.

Envelopes Available for Offering

Special envelopes are available for this offering. We are working with the State Secretaries in getting these envelopes to the pastors. If any pastor has not received envelopes by the end of this week, please get in touch with your State Secretary. These envelopes carry space for name of donor, name of church, name of state, and amount of gift.

A special issue of *The Baptist Program* has been mailed to every pastor in the Southern Baptist Convention, giving full information about the appeal, a history of the British Baptist Mission Society's work, list of the countries in which the Society is operating, number of missionaries, etc., etc. Appeals from our southside leaders, state secretaries, and editors appear in this special issue of *The Baptist Program*.

The Sunday School Board

Dr. Truett and every member of our Committee joins me in sincerest appreciation for the generous and gracious spirit of co-operation of the Sunday School Board in bearing the expense of this appeal. Through the voluntary offer of Drs. Holcomb and Williams, the Sunday School Board has borne the expense of this appeal, thus making it possible for every penny given to go for the relief of these stricken missionaries of our British brethren. Again this great board proves its glorious spirit of dedication to the furtherance of the kingdom of God.

The Stoneville Church closed a Bible study course July 5. Among local teachers was Miss Gertrude King.

Wake Forest Begins Record Registration

Pre-Season Enrolment Indicates Gain Of 15 Per Cent Over Last Year

Wake Forest, July 20.—Prospects are bright for a capacity enrolment at Wake Forest College for the coming session, Registrar Grady Patterson reported today.

Advanced registration for the approaching session, which will begin with registration of freshmen September 10, is 15 per cent higher than on the corresponding date last year. The enrolment last session, 1,082, set an all time record in the history of the 106-year-old institution.

Factors which have contributed to the increase enrolment are the construction of a new athletic stadium, which is now rapidly nearing completion; the prospects of a new \$250,000 chapel and auditorium, construction of which should begin soon, the new emphasis placed on music, it now being possible for a student to graduate from the college with a major in music; the expansion of the medical school to a standard four-year senior institution; the recent acquisition of an art collection valued conservatively at \$150,000.

Chapel Plans Go Forward

The movement to erect a chapel and auditorium at Wake Forest College is making rapid progress, President Thurman Kitchin announced today.

The movement is being sponsored by the Baptist State Convention which last year voted unanimously to construct a chapel on the college campus.

Meetings of Baptists and alumni are being held throughout the state.

Dr. Charles E. Maddy writes from Richmond: "A little amateur mathematics has just revealed this to me: If we spend fourteen billions for a rearmament program and if there are 130 millions of people in the United States, the cost will exceed \$107 per capita." If Southern Baptists contributed at this same rate to denominational enterprises, says Dr. Maddy, Southern Baptists would have 428 millions to spend for "some good cause, say the British Baptist Missionary Appeal."

Latest Report

"Telegraphic reports received Monday from sixty-five churches in twelve states and District of Columbia show total gifts of seventeen thousand dollars plus for British Baptist Mission Fund ranging in amounts from twenty to one thousand dollars. Georgia leads with Texas second and Virginia third. Urge appeal next Sunday." This telegram from Dr. Louie D. Newton is the final report on the fund.

Durham Sets Date For Aid to British

Churches Will Help England's Baptists; City Baptist Council Formed

By CHARLES F. HUDSON

Durham, July 9.—Baptists of this area are active in the support of the stranded British missionaries who have been greatly menaced by the European war. The Durham Ministers' Conference voted to designate Sunday, July 28, on which this project will become the special order of the day.

Miss Ruby Williams, of Campbell College, is doing special work in the Mount Zion Association in the churches where she is supervising Vacation Bible Schools. Miss Williams will have completed forty schools by the end of the vacation period. Her work is very satisfactory to both the pastors and the people. Through her efforts last year the Mount Zion Association led the state in Vacation Bible Schools.

Durham Churches Form Council

Durham Baptists have organized a council including all the city churches and several of the suburban congregations. Rev. B. E. Morris, of the West Durham Church, was elected president and James P. Morgan, secretary. The Baptist Council has been incorporated. The council will guide Baptist affairs wherever the interests of all the churches in this area are involved. Already four locations have been agreed upon for new organizations within the environs of the city of Durham.

Rev. B. E. Morris and his congregation have sponsored two Vacation Bible Schools in the vicinity of Durham. The first was held at Cheek Heights on the Oxford highway, where approximately fifty young people were led in a splendid session. Mr. Morris' second venture was among the Negroes near his own church in West Durham. He directed his workers in taking a census among the Negroes and found them appreciative of the efforts of the white Baptists on their behalf.

Rev. Henry B. Anderson, of Grace Church, Durham, has secured Rev. Ryburn T. Stancil and Mrs. Stancil as co-workers in the Grace congregation. Mr. Stancil is a graduate of Wake Forest College and the Southwestern Theological Seminary, where he specialized in religious education. Mrs. Stancil is also a college graduate and holds a degree from the Southwestern Seminary in the department of religious education. Both Mr. and Mrs. Stancil have done extensive field work in Louisiana and North Carolina.

Cedar Fork Baptists have added five educational rooms to their new brick church on the Raleigh highway. Rev. N. A. Catlett is pastor of the Cedar Fork congregation.

Two Construction Programs

Burlington Baptists are building at the First Church and Hocutt Memorial Church. The Hocutt Memorial group expect to complete their handsome new church building early this fall, and the First Church group will occupy their new educational building before the end of the year. Pastors Kinnett and Stephens are also active in evangelistic work among their brother pastors.

Dr. Trel D. Collins is supply pastor of the Lakewood Church, Durham. He is reckoned as one of Durham's leading ministers, and his work at Lakewood has already shown evidences of his able and forceful ministry.

Rev. O. L. Riggs recently conducted a rural church conference at Yates Church. He preached at 11 o'clock Sunday morning, June 30, and conducted the conference during the afternoon. Pastor Riggs plans to develop a movement among country churches to eliminate lost motion. His proposition met with approval on the part of the pastors and laymen.

President Hoyt Blackwell, of Mars Hill College, will hold a revival at Ephesus, near Chapel Hill, beginning Sunday, July 14. Rev. L. J. Rainey is pastor of the church. Dr. Blackwell was pastor at Ephesus during his student days at Wake Forest College.

Rev. C. E. Byrd, of Yates Church, is conducting a revival at Red Mountain Church, of which Rev. O. L. Riggs is pastor. The church observed Homecoming Sunday July 7, and began the meeting the same afternoon. Mr. Byrd has been at the Yates Church for fifteen years.

Large congregations are in evidence at the First Church, Durham, at both morning and evening services. Rev. J. Winston Pearce has captured the interest of the old people and the young people alike. He and Mrs. Pearce have already become an essential part of the spiritual life of the church community. Mr. Pearce preached the commencement sermon of the Durham High School this year. There were 315 seniors in the class.

Dr. Herring Reads Paper

Dr. Owen F. Herring, of the Watts Street Church, read a thought-provoking paper before the Baptist Ministers' Conference some days ago. Dr. Herring's happy combination of thorough scholarship and deep devotional spirit are among Durham Baptists' most holy heritages.

Rev. Charles S. Norville, of Edgeмонт Church, is dean of the Baptist pastors of the city. Although one of the younger ministers of the Durham group, Pastor Norville has been pastor in Durham longer than any minister, with one exception. Norville is one of the best beloved men in the ministry in all of this area.

Angier Avenue Baptists continue to make progress under the ministry of

Rev. W. G. Hall, who is a true veteran of the Cross. He is serving his fifteenth year with the local congregation. Pastor Hall has a very large constituency and perhaps conducts more funerals and visits more sick people than any minister in the city of Durham. Despite his advancing years, Mr. Hall carries on in a magnificent manner. He has a number of young ministers under his sponsorship, and these are being well grounded in the faith by their spiritual advisor.

Evangelist C. L. Hammond, Fulton Road, Fountain City, Knoxville, Tennessee, writes that he has open dates for engagements for revival meetings in July, August, and September. As he shall be making up fall campaigns soon, anyone seeking the assistance of an evangelist may write to Mr. Hammond.

* * *

Dr. and Mrs. Shelby W. Vance, Southern Baptist missionaries at Ping-tu, Shantung, North China, announce the birth on June 16 of a son. Dr. Vance is a native of North Carolina, and Mrs. Vance, the former Miss Frances Hudson, is a native of Virginia. Mr. and Mrs. W. H. Wilson, of Greenville, South Carolina, are also receiving congratulations on the birth of a son, William Byron, on June 18. Mrs. Wilson is the former Clara Brown Taylor, daughter of Dr. W. C. Taylor, secretary to Latin America, and Mrs. Taylor. William Byron is the first grandchild in the Taylor family.

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Rev. Harold Schaly Writes About Work

Wake Forest Graduate Preaches to Grateful Brazilians in Santarem

[EDITORIAL NOTE.—The following excerpts from a letter from Rev. Harold Schaly, who recently returned to his native country as a missionary, will be of interest to many North Carolinians. Mr. Schaly attended the Southern Seminary and is a graduate of Wake Forest College. He and Mrs. Schaly spent some time in Wake Forest before they sailed for Brazil. This letter is used by the courtesy of Rev. and Mrs. C. H. Norris to whom it was written.]

"The boat got to Santarem almost two days late, for here they do not mark the hour, but the day of arrival and departure. Santarem as a county is supposed to have around 60,000 people, but the town does not seem to exceed 15,000. The streets in Santarem

are narrow, and during the two weeks we were there I did not see a single motor-car, but I was informed that there are two. There is an electric power plant in town, but light and power are available only from six in the evening to seven in the morning. All the schooling facilities offered at this community are the five primary years, and few are those who get the advantage of even that. Anyone who has more schooling than this is called doctor, so that the surveyor of land, and several public employees are all prefaced by the title of "doctor." They insisted on calling me doctor, but I think I have them out of the notion now.

"The climate is not so bad as people think. The nights are usually cool, and during the day, except for the dampness, I do not think it is any less comfortable than the summers in the United States. The only difficulty is with the food, and some of the most common ones, that we would expect to find anywhere, can't be bought here. People here do not eat any vegetables. There is a tremendous abundance of native fruits, which are appreciated, but only after a taste has been developed for them. Milk is no part in their diet, and though it can be bought, it is not prudent to drink it without having previously boiled it.

"The Sunday of my arrival in Para, having gone to the little Baptist church that evening, since they have had a pastor for quite a while, I was persuaded to preach in Portuguese. Since I arrived in Santarem I have preached every day at least once either in Santarem itself, or in Fordlandia while I was there. The Santarem Church has fifty members residing in town. The membership has decreased because many of the members found jobs in Fordlandia (a rubber industry development sponsored by Henry Ford) and moved over there. To me it is remarkable how these people around here without a pastor for over five years have been able to carry on their work so that wherever they move soon afterwards they grow into a small congregation of believers. They are not narrow Christians, but very little educated, and read very little. I hope that God will help me to tell to these humble and hungry hearts that God loves them and cares for them.

"Their joy seems great at my assurance that we will stay with them, and mine is still greater that they want us and apparently need us, and I only pray that God may help us also never to disappoint this little flock."

Mr. Schaly's address in Santarem, Para, Brazil, in care of David B. Riker.

Dr. Thurman D. Kitchin, president of Wake Forest College, preached at the morning service of the First Church, Wilson, July 7. Dr. Hugh A. Ellis is pastor of the church.

Wilmington Church Dedicates Building

Winter Park Congregation Pay Final Debts on House of Worship

By SANKEY LEE BLANTON

Wilmington, July 10.—The Winter Park Church, Wilmington, recently held a public service of dedication of their house of worship. The service marked the final payment of indebtedness on the property.

Winter Park is one of the younger of the Baptist churches in Wilmington. It was organized as a mission of the First Baptist Church of this city during the pastorate of Dr. J. H. Foster. Rev. M. O. Alexander, of Raleigh, was the first pastor. The present pastor is Rev. R. H. Satterfield. The church has one of the most attractive and useful buildings in this section, with the pastor's home adjoining. It is located between Wilmington and Wrightsville Beach in a rapidly growing suburban community.

Speakers on the dedication program included R. H. Satterfield, S. L. Blanton, Dr. J. H. Foster, and Rev. A. J. Howell. Mr. Howell is the pastor emeritus of the Winter Park Presbyterian Church. He brought Christian greetings from his church and led in the prayer of dedication.

War's Alarms

The people of Wilmington have been attending mass meetings and passing resolutions regarding national defense in recent days. Many rumors of "fifth column" activities have been going the rounds. An official Defense Committee has been set up by local authorities. The American Legion staged a largely attended mass meeting in the courthouse and all ex-service men have been listed for possible duty as "home guards" or something of the sort. An Italian ship is lying in the harbor loaded with scrap iron for Italy's war machine, but so far it has not braved the uncertainties of the ocean and the British Navy. All ships entering and leaving the harbor are under the orders of the U. S. Coast Guard, which has the armed cutter "Modoc" on duty in our harbor.

Church Attendance Good

The Baptist pastors of this section report unusually good attendance for summer Sundays in this region with its beaches and many other diversions. The presence of summer visitors in our congregations has been encouraging.

It seems that all church activities have been less affected by the summer slump than is ordinarily the case. Mild weather has prevailed. That may explain a good deal. But at any rate, we are happy that Baptist people are still going to church in our community.

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Miss Dorothy Green Speaks on Missions

**Daughter of Missionaries Pleases
Groups at W. M. U. Meet of
Association**

By MRS. S. O. GARRETT

Semora, June 20.—The annual meeting of the auxiliaries of the Beulah Associational W. M. U. was held Tuesday afternoon, June 11, at the Bethel Hill Church, near Roxboro. Mrs. L. V. Coggins, Associational Young People's Leader, presided.

One of the most inspiring features of the meeting was the imaginary trip to Africa with Miss Dorothy Green as she pictured the map of Africa, the dress and customs of the people, then told of their religious beliefs and emphasized their need of Christ. She gave illustrations from the medical work being done for babies and lepers to show how Southern Baptists are thus furthering the cause of Christ in this needy country. Her explanation showed that the layman's part in financing missions through our co-operative program is just as important as the work of the missionaries. The listeners agreed that she was a charming speaker, poised, experienced, and spiritual. Surely her missionary parents, Dr. and Mrs. George W. Green, can be justly proud of Miss Dorothy and her sisters as they so willingly respond to the many calls for service, thus interesting youth and older people in missions.

In order to take the place of an all-day meeting this session is held from 2:30 to 5 o'clock in the afternoon and is divided into three periods. This is the second year this plan has been followed and is found to be successful. In the first period the Y. W. A.'s, G. A.'s, R. A.'s, and Sunbeams meet in their respective groups for conference and a short program by the young people themselves. The second period is given over to refreshments and games. In the third period all groups come together for a joint inspirational session.

Decorations Show Theme

The theme for the meeting, "The Light of the World Is Jesus," was worked out in a beautiful poster light-house which stood several feet high on the platform. The rays of light represented the various auxiliaries as they try to carry the light of Jesus. Over these was a more distinct light representing the work of the mother W. M. U.

There are 52 auxiliaries in the 26 churches of the association. There were representatives from most of these in the total attendance of 320. The awards of subscriptions to magazines given by the associational W. M. U. were presented by its president, Mrs. R. L. Wilburn, and went to the follow-

ing auxiliaries: Mill Creek West Y. W. A., Roxboro First G. A., Antioch R. A., and Semora Sunbeam Band. One of the fine things about the work of the mission organizations in the association is the loyalty of the pastors.

Rev. Wayne Oates, 1940 graduate of Wake Forest College, has just completed a revival meeting at Shady Grove Church, of which he is pastor. Mr. Oates is also pastor of the Peach-tree Church in Nash County. He will take advanced work at Wake Forest beginning next fall and will continue his work as pastor of these churches.

Rev. J. A. Hudson, of Catawba, assisted Rev. James H. Butler in a recent meeting at the Angier Church. Mr.

Butler led the singing. Besides a large number of reconsecrations, twenty-five persons came into the church by baptism and four by letter during the meeting. Services were held each morning and evening during a seven-day revival.

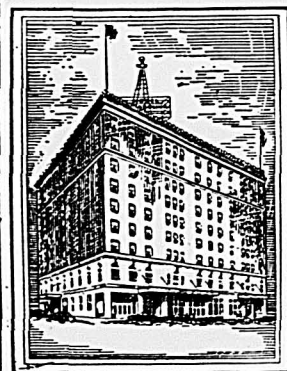
* * *

Miss Mary Neil Saunders served as principal of the Vacation Bible School just closed at the First Church, Rocky Mount. The school was completely graded, ran for two weeks, and enrolled 159 pupils. Average attendance was 146. Besides Miss Saunders, twenty-three persons were members of the faculty. Mrs. W. D. Farmer, church secretary, sent news of the school, stating that an offering taken was donated to the Red Cross.

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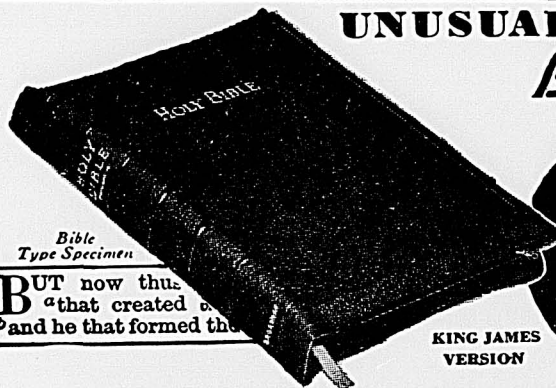
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IF SOMEONE had told us at the meeting of the Baptist World Alliance one year ago, that the officers of the British Baptist Foreign Mission Society would be in dire distress and appealing to American Baptists to help them save their foreign mission work, within a year, we would have laughed him to scorn as a visionary. Incredible as it may seem, that is what has happened. The work begun by Carey and his associates 148 years ago is in immediate danger of going to pieces unless within three months substantial help comes from the Baptist churches of America.

Southern Baptists have been asked for a love offering of \$200,000 to help our British brethren tide over this time of national crisis. What are we going to do about it?

Suppose! Suppose America were in a death struggle with a brutal and implacable foe, and were hemmed in on both the Atlantic and Pacific coasts. Suppose our Government, in this life and death struggle to save everything we hold dear, were to lay hands on all of our wealth; our stocks and bonds, our bank accounts, our farms, our homes, our factories, and industrial institutions—everything we possessed. Suppose our Foreign Mission Board could not send any funds to our 456 missionaries in sixteen foreign lands and these devoted men and women and their children were in danger of starving?

What would we do under such circumstances? It could happen to us just as it has happened to our British Baptist brethren during the past one brief year. The words of Jesus have deep significance for us now: "And as ye would that men should do unto you, do ye also to them likewise," and "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

In like circumstances we believe British Baptists would come to our relief immediately and with a generosity that would hearten us beyond measure. In this hour of tragic destiny for them, let us show them and the world that we are sympathetic, co-operative Baptists with hearts responsive to every cry of need in all the world.

Southern Baptists in their response to this appeal of the British Foreign Mission Society are on trial before the eyes of God and all mankind. May we not fail!

Courage and Gratitude in England

Immediately on the outbreak of war the officers of the British Mission Society decided that as far as possible the work of the B. M. S. must be maintained, and this decision received the cordial support of the General Committee, the constituency in this country and the missionaries and churches overseas. Only one or two missionaries have asked to be released for war serv-

It Could Happen in America, Too

By CHARLES E. MADDY



ice and in such cases there have been special circumstances. Almost without exception candidates already accepted for service have been willing to proceed abroad and during the past seven months no less than nineteen recruits have sailed, eight for India, six for China, four for Congo and one for Ceylon. The total sailings during the period amount to no less than eighty, and it is with deep gratitude to God that we record that all these missionaries have reached their stations without mishap.

Progress in Africa

The British Baptist Mission in the Congo reports striking numerical growth. The number of missionaries has increased. Ten years ago there were 107 missionaries on the Congo staff; today there are 131. . . . New areas have been entered, and new tribes evangelized. The number of church members has grown from under 13,000 to more than 29,000.

. . . Several of the Congo stations report a record number of baptisms during 1939, and the total from the whole field reaches 3,509. . . . In 1929 only twenty-three women were in membership in the Lingala church; in 1939 there were 219 women, that is, nearly half the total number of members.

Appeal from Britain

The following paragraph closed the 1940 annual report of the British Missionary Society. The Editorial Secretary, Ernest A. Payne, edited the report under the title *By My Spirit*, basing the entire report upon Zechariah 4:6: "This is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by *My Spirit*, saith the Lord of hosts." In the name of *His Spirit* these children of God in England are calling to their American comrades in Christ. Their call is for *HELP* that God's work entrusted to them may be saved.

"There must clearly be much prayer as to what is the will of God, much sacrificial giving and much courageous thinking and planning. Words used of India by Mr. Merle Davis would seem to apply to this country as well: 'The situation which the churches are so universally facing calls for a deeper solution than increased earning power or even the technique of tithing. It would seem to call for the serious acceptance of a new gospel of thrift, of self-discipline, of sacrifice, founded upon a new conception of the nature of the church, the responsibility and loy-

alty of the Christian to the New Brotherhood and the privilege of consecrating all that he has to God in recognition of his redeeming love through Christ.'

Dr. Truett Calls

Dr. Truett writes from Dallas: "Let my first expression be a most cordial Christian greeting to you. . . .

"Let me frankly say . . . that I am writing to bespeak your prayerful and practical co-operation in response to the appeal from the British Baptist Missionary Society asking Southern Baptists to share with them, in these terribly troubled and tragic war days, in maintaining on the mission fields the 407 foreign missionaries of the British Missionary Society, scattered throughout the world."

About British Needs

Dr. Louie D. Newton writes as follows: "Let it be everywhere remembered that this call from British Baptists is an emergency—that our committee has worked under the greatest pressure. This money must go as quickly as possible to these distressed missionaries, cut off from their faithful friends in England by this terrible war. The date for the appeal is July 7-21, with the understanding that pastors and churches that find it impossible to make the appeal within that period will not delay a day beyond July in bringing home to the people this urgent matter.

"And it will also be remembered that the funds received should be sent immediately to your State Secretary, designated for the British Baptist Mission Fund. The State Secretaries will forward the funds to the office of the Executive Committee of the Convention, in Nashville, and Dr. Austin Crouch will promptly forward them to the Foreign Mission Board for transmission direct to the mission stations. Secretary Charles E. Maddy assures our committee that he can render this service through connections already established."

Annual Church Schools of Missions

Since the Annual Church School of Missions has been recognized as a most effective method of promoting all kingdom work fostered by our great Co-operative Program and always results in a spiritual awakening and increased giving by our people

Resolved:

1. That we endeavor to carry this movement to all our 25,000 churches as soon as possible.
2. That all our denominational agencies be urged to co-operate in this movement.
3. That 1,000 new Church Schools of Missions be our goal for next Convention year.
4. That these Schools, when possible, precede the Every-Member Canvass in our churches.